

A
DISSERTATION

ON THE

31st of Dec. 11.

SIXTH VIAL;

IN FIVE PARTS.

WITH AN

INTRODUCTION

Upon the Design of Prophecy in general, and the
Book of Revelation in particular.

By THOMAS WELLS BRAY, A. M.

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Yet have I set my King upon my holy hill of Zion. Psal. xi. 6.

*Thine eyes shall see the King in his beauty; they shall behold the
land that is very far off. Hag. xxxiii. 17.*

*The floods have lifted up their voice; the floods lift up their waves.
The Lord on high is mightier than the noise of many waters,
sea, than the mighty waves of the sea. Psal. xciii. 3. 4.*

*Mountains sinking and vallies rising, i. e. pride humbled, and the
humble raised, are the preparations of Christ's kingdom.*

Watts

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P R E F A C E.

THAT we might not mistake, or neglect our duty respecting the Revelation of St. John, reading with attention and care to understand the mind and will of God revealed in it, and apply all to our spiritual comfort and advantage, are particularly recommended, both in the introduction and close of the book: And the prophecies of this book, are guarded with an awful sanction, to teach us, that our business, is, not to add authoritatively, or by secret fraud to, or diminish from them; but laying aside every partial, narrow and wicked motive, humbly enquire what the Spirit saith to the churches.—

THE writer of the following Treatise has only this apology to make, that after long deliberation, by the advice of some worthy and learned friends, whose judgment he ought to esteem better than his own, he has now concluded to publish it; and he is mistaken if his designs are not honest and well meant.

IF he has essentially erred in his attempt to explain and apply this important vial, he is willing to be corrected--- If the thoughts are agreeable to truth, they are certainly interesting, and peculiarly worthy of attention at this day--- If his humble attempt may, by the blessing of God, be of use to strengthen the faith, and animate the hopes of any of God's people, or to promote the study of these Revelations, or in any direct way serve the cause of religion and the glory of the King of Zion, some good ends are answered by the publication. The author asketh the learned reader to excuse any errors of the pen or the press that may appear in the reading: And hopes, that the obscurity of the writer, or the want of any of the embellishments of language, will not prejudice any of his christian friends and brethren against the subject matter of the following Dissertation.

North-Guilford, October 24, 1780.



INTRODUCTION.

THE prophetic part of God's word, not only increaseth continually the evidence of divine revelation, as it is every day fulfilling, but is designed also, to answer other important ends for the church of God in the world. It affords to believers a noble source, for instruction and fortitude, patience and comfort, while they sojourn here below. The present life is not a state of retribution, but of change and trial; and they that would wear the crown, must be content first to bare the cross. This world is a constant scene of warfare and trouble to the church of God; and may therefore, with great propriety, be termed a militant state.

VERY many and great are the trials of God's people; the scenes in this restless changing world are often very dark and distressing. Satan, the god of this world, is often permitted to exercise great power against the church of Christ; yea, to unite earth and hell against it. Christ plainly instructeth his followers, that they must with patience and fortitude endure hardness as good soldiers; in this important warfare they must expect to encounter enemies and evils, great and formidable.

HAVING informed them of this, he supports and comforts them by great and precious promises, encourages them to faith, patience and perseverance in gospel purity, by the sure prospect of victory and salvation;

salvation ; and that his spiritual kingdom, which is so dear to them, shall live through all trials, and in the end arise and shine gloriously, triumphing over all enemies.

THESE thoughts may lead us to reflect with pleasure, upon the sincerity and ingenuity of the true Messiah, in which he stands gloriously distinguished from all counterfeits and false Christs.

HAD Jesus been an impostor, he would, like other impostors, have fed his followers with deceitful hopes and fair promises, suited to the carnal views of mankind. But on the contrary we see, in the first place, he proposeth as a general rule to all, that in order to be his disciple, a person must forsake all for Christ, and be contented to take up the cross and follow him. He denounceth persecution to be the lot of his disciples, pointeth out the difficulties they must undergo, and for the present look out for trials and suffering. He lays open the sorrows of his people, and administers those proper consolations for their support, which are true and faithful. *In the world ye shall have tribulation ; but be of good cheer, I have overcome the world. Him that overcometh shall sit down with me in my throne, even as I overcame, and am set down with my Father in his throne.* What openness and plain dealing !

Now this is manifestly one great design of prophecy, to answer these wise and good ends ; to confirm our patience and constancy under sufferings, encourage our faith and hope in God, and our assurance of his protection to the cause of truth and righteousness,

righteousness, the blessed kingdom of the Redeemer.

“THE design of prophecy,” says an eminent writer*, “is to answer these good ends, when we might be tempted to forsake true religion, by the power of prevailing error, and reigning corruption; or when we might be greatly dejected, and despair of success, where opposition to true religion is so powerful and violent, as hardly to leave a reasonable prospect of bearing up against it. In such a state of things, which often has happened in this evil world, it has been the design of prophecy, to keep up the hearts of good men, and animate them with lively and affecting representations, of the majesty, power and goodness of God, of his care to protect the cause of true religion, and the sure power of his providence, to order all the present and future things of the world, as shall promote his own glory, and end in the destruction of his enemies, and the prosperity, triumph and salvation of Zion.”

By the spirit of prophecy, we are taught from God’s word, that his providence is particular and constant towards his own church---that it is absolute, over the greatest kings and empires of the world, to raise them up, or cast them down, or direct them to fulfil his own sovereign will and pleasure, in accomplishing whatever he designs for the trial or safety of his people.

THE prophecies represent things in such a striking manner, as is suited to fix our attention and confirm

* Lowman.

firm our faith in the truth of God's promises, and his faithfulness to accomplish his word in all things.

THIS was evidently one great design of the old testament prophecies. Therefore we find, in almost innumerable passages, when the prophets had been treating of the darkness and distress of God's people, by the power and cruelty of their persecuting enemies, they in a most animating manner, suddenly change the scene from the dark to the light side, and prophecy the deliverance and prosperity of Zion, and the utter and awful destruction of her enemies.

SEE an instance or two from the evangelical prophet Isaiah. Having laid open the sorrows of Zion, by the Babylonish captivity, the prophet changes the scene to administer consolation. * *Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. Again, † Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee.* But the language of God's spirit by him to her enemies is, ‡ *Come down and sit in the dust, O virgin daughter of Babylon, sit on the ground; There is no throne, O daughter of the Chaldees, for thou shalt no more be called tender and delicate.*

SUCH in general is this remarkable book of the revelations of Christ, signified to that disciple whom Jesus loved, to reveal to his servants, things which must shortly come to pass. § *And blessed is he that readeth, and they that hear the words of this prophecy, and keep those things, which are written therein.*

THIS

* Isai. iv. 1, 2. † Isai. lx. 1. ‡ Isai. xlvii. 1. § Rev. i. 3.

THIS prophecy ends the sacred volume of inspiration, and contains the state and principal changes of the church and world, from that time, through all future periods to the end of the world.

AFTER a most solemn and grand introduction, we have, in the first place, an epistle from the great head of the church, to each of the seven churches of Asia, setting forth what was praise or blame-worthy in them, with proper exhortations and reproof, which are for our instruction and advantage, upon whom the ends of the world are come.

IN the next place, the opening of the sealed book by the Lamb, in the midst of the throne, with the pleasing representation of what followed among the holy and blessed inhabitants of the heavenly world, when the king of Zion was found able, and had undertaken to open the seals of the book of providence. The grand scene is chiefly in the vast Roman empire; within the limits of which, and its * appendages, the principal great and interesting scenes and changes of the

* By the appendages of the Roman empire, I intend those acquisitions in any part of the world, to all, or either of those kingdoms, of which the empire was made up at the time of the vision. This takes in America; which is undoubtedly comprehended in these prophecies. This is one of the grand divisions of the earth, where great and interesting scenes, respecting the church of God, have already opened, and no doubt, still greater are yet to follow. But to confine any of the great and general prophetic characters to this country, is making the scale much too narrow and contracted; and not taking in that vast compass, designed to be comprehended in these revelations. It is enough to say, America is plainly comprehended, and has a grand part, in some of the greatest and most interesting scenes.

the church of Christ would be exhibited, down to the time of the Millennium. As the heart of every true child of God, is bound up in the cause and welfare of Zion. Therefore, the first thing revealed, for their comfort and support is, the success and support of the gospel kingdom under all sufferings and trials; and its final prosperity and triumph over all enemies and evils. This is represented by a white horse, and him that sat thereon, with a bow in his hand, a crown upon his head, and *riding forth conquering and to conquer.*

THEN followeth a description of the great trials and sufferings of God's people, under Rome heathen; with the dreadful judgments of God upon the enemies and persecutors of his church. These ended in the entire overthrow of the idolatrous heathen empire, and a time of respite to suffering christians, by the remarkable revolutions of providence, in the time of Constantine the great; which revolutions caused joy in heaven, and a time of respite to suffering christians upon earth.

THIS short period of relief and comfort, was soon interrupted by new trials and temptations; after which the great prophetic drama is divided into two parts, agreeable to the grand division of the empire, and the Greek and Latin churches.

HERE we have first a general description of the rise and progress of the Mahomitan impostor, in the Arabian locusts, under their leader, whose name was Abaddon, a destroyer; and after the locusts, in the Euphratean horsemen; or in other words, under the

the Saracens and Turks. The followers of this Abaddon, have over-run all the eastern churches, and empire, subjugating and tormenting the christians, and propagating their diabolical tenets by the sword. Wherever they have carried their arms, they have left the same poisonous trail after them of error and false religion, accomplishing the indignation against the Jews and the holy land. We have then a prophetic vision of the rise and progress of the antichristian Beast, or the idolatrous Rome Antichrist, and that mother of abominations the Papal Church, which spiritually is called Egypt and Sodom, with the Pope at the head of it; which should set upon the multitude of the waters, or people, and reign over the kings of the earth. By the Mahometan Abaddon in the east, and the antichristian Beast in the west, all the churches were to be in a general sense overrun and subjugated, and the indignation against the Jews and the holy land be accomplished. And these two grand deceivers of mankind, and implacable enemies of Christ and his religion, were to be suffered, in God's holy providence, to have a long run in the world, under the influence of the Devil. In this period the holy city is troden under foot, the two witnesses prophecy in sack cloth, and the church of Christ has a flight into the wilderness for twelve hundred and sixty years.

The revelations of these things are followed by a description of the awful judgments of God upon the implacable enemies of Christ and his religion, for the greater part of this long period; till they end in the

utter overthrow of both Antichrist's and their supporters, with every thing that is unfriendly to the liberty, peace, and enlargement of Christ's kingdom in the world. We have next a revelation of a long and glorious period of comfort and prosperity to the church, when Zion shall arise, and shine, the time of her light being come : When the kingdoms of this world shall become the kingdoms of our Lord, and his gospel have an universal spread in its light and influence, through the earth.

AFTER that peaceful and happy state, Satan is to be loosed again for a little season, once more to tempt the nations, and make a party in this depraved world, against Christ, and his kingdom.

HAVING collected all his strength, we are then led to a view of the entire defeat of the Devil, and his followers ; which fills up the mystery of providence, and great events of time. These are followed by a grand and awful description of the end of this world ; a description of the general resurrection, and day of judgment, with the total overthrow and ruin of all the wicked enemies of God and the gospel.

THE finishing scene, exhibiteth a most glorious and animating view of the heavenly state, and of the whole church triumphant, happy in the likeness and enjoyment of Christ, and blessed with an everlasting sabbath.

Thus the book of revelations, like the great and general prophecies of the old testament, lays open the sorrows, and administers the proper consolations of God's people. It giveth us an exhibition of the great chain

chain of providence, respecting the trials and safety the victory and triumph of Zion, the city of God; and from the whole, we learn, that all those who truly suffer with Christ here, and follow the Lamb whithersoever he goeth, shall hereafter walk with him in white, and be glorified also together with him.

THE chapter which containeth my text, give us a summary description of the judgments of God upon the enemies of his church, signified by the seven vials full of the wrath of God. Of these we have a prophetic representation in their order. The five first vials have likely been poured out, and had a particular accomplishment. The fifth vial poured out upon the seat or throne of the beast, probably refereth to the great events of providence, in the remarkable reformation from popery, as (appears to me) a late worthy writer* has ingeniously illustrated. And now, that the glorious work may go on, the great impostors of the world come down to the dust, and an effectual door be opened for the spread of the gospel in light and purity; the next thing to be accomplished is, the drying up of mystical Euphrates; which is the subject of the ensuing discourse.

* Lowman in loc.

A DISSERTATION

A DISSERTATION, &c.

And the sixth Angel poured out his Vial upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared.

THE writer's design in the following Treatise is, an humble attempt to open, explain and apply this important passage of Revelation, in the following method.

- I. To illustrate what is chiefly intended here, by the great mystical *Euphrates*.
- II. ENQUIRE what we are principally to understand, by drying up the waters of this river.
- III. OFFER a few thoughts upon the extent of this Vial.
- IV. CONSIDER the effects of drying up the water of this great river; in which part it will be natural to point out, more fully what is intended by the Kings of the East, mentioned in this text.
- V. CONSIDER what improvement christians should make of this important subject.

PART

P A R T I.

I AM to illustrate, in the first place, what is chiefly intended here, by the great mystical Euphrates. Let it be noticed here, that the spirit of God evidently speaketh in mystical and figurative language in our text, which is usual in prophetic stile, and common to this book in particular.

THUS *Rome-Antichrist*, or the antichristian church; is spiritually called Egypt and Sodom; and the kingdom of the *Beast* is described all along in this book by expressions chiefly taken from the ancient prophets. It is not therefore a literal, but mystical Euphrates, that is the subject of our enquiry.

THE great river mentioned in our text, denotesthat which supports the pride and cruelty of Antichrist, and gives him great advantage against the religion of Jesus, and over the true worshippers of God; the same which has been the great defence of the scarlet whore against all attacks; interrupting the peace of Zion, and obstructing the way of the gospel in its light and purity, and is the grand support of imposture in general, by which the church and world are in a great measure swallowed up.

THIS is, primarily, the strength of civil and ecclesiastical tyranny; those two powerful horns, which have united, and pushed every way against the church of God in the world, and in all ages, proved an intolerable scourge and calamity to mankind, for soul and body. I say, *civil and ecclesiastical* tyranny, viewing them as nearly connected, for it is hardly possible to distinguish or seperate them.

IN

IN all the great monarchies of the world they have always gone together, one to support the other, to feed the lusts of men, and be the *Dragon's* engines, to carry on some design against the kingdom of the Redeemer. For this purpose did the *Dragon* give his power to the *Beast*; and then in him, carried on the same designs against religion, though in another form, as he had carried on in the heathen empire.

THE dominion over all belongs to God; whose kingdom is righteousness and peace, and tendeth to make all the moral world free and happy. Against this, *Satan*, the great *Dragon*, has opposed himself; and has carried on his opposition to great effect, in all ages, by the strong and cruel engine of tyranny and despotism. And we are assured, he will, by these means, go on to enslave and destroy the earth, until the judgment shall sit, and they shall take away his dominion in the reign of the fourth *Beast*, to consume and to destroy it unto the end; and the greatness of the kingdom under the whole heavens be given to the saints of the Most High. Dan. vii. 26, 27. Both *Zion* and *Babylon* have their river. Psalm. xli. 4. There is a river, the streams whereof shall make glad the city of God. This is the gracious presence and free spirit of God, with the many blessings that flow from this fountain, which, gently gliding through with its various streams, maketh *Zion* glad.

THE river of *Babylon* is *Euphrates*; which, spiritually, is the favour and power of the *Dragon*, civil and religious tyranny; by which, the mother of abominations siteth upon many waters, the multitudes of people

people and nations of the earth; red with the blood of martyrs. Principalities and powers, with spiritual wickednesses in high places; with the rulers of the darkness of this world, who sit at helm in Rome, and Constantinople, and in other departments, where the image of the *Beast* hath life, and is worshipped.

THIS is the river, the waters whereof roar, and are troubled.

THIS subject may be illustrated, from the prophetic language of the antient prophets; from the situation and fall of old Babylon; and from the history and experience of all ages.

I. FROM the antient prophets. There are many passages in the prophecies of the old-testament, where, by the waters of a great river, is signified, in prophetic stile, the stretch of arbitrary power over the church and people of God. Is. viii. 7, 8. *Now therefore, behold, the Lord bringeth upon them the waters of the river, strong and many, even the king of Assyria in all his glory; and he shall come up over all his channels, and go over all his banks, and he shall pass through Judah, and shall overflow and go over, he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.* Amo, Isa. xviii. 2.---Saying, go ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation mealed out, and trodden down, whose land the rivers have spoiled. To the same import is Jer. xlv. 8. *Egypt riseth up like a flood, and his waters are moved like the rivers, and he saith, I will go up, and cover the earth, and I will destroy the city, and the inhabitants thereof.*
Chap.

Chap. xlvii. 2. *Thus saith the Lord, behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein, the city, and them that dwell therein: Then the men shall cry, and all the inhabitants of the land shall how.*

DANIEL has reference to the same figure, when speaking of the over-bearing power of the king of the north, he says: *He shall enter into the countries, and shall overflow, and pass over.* Dan. xi. 40.

THE same manner of expression is used by the church, in a grateful acknowledgment of God, for his protection and support against the most formidable enemies. Psal. cxxiv. *If it had not been the Lord, who was on our side, now may Israel say, when men rose up against us, then they had swallowed us up quick; then the proud waters had overwhelmed us, the stream had gone over our soul.*

TYRANNICAL and oppressing enemies are represented in the prophecies, as being impediments to the church of God, like as the red sea obstructed the coming of Israel out of Egypt, and the river Jordan their entrance into Canaan. Passages of this kind are almost innumerable, a few of which, may be noticed in another place. When God in his holy corrective providence suffers persecuting tyrants to go great lengths in oppression upon his church, his people are said to drink the waters of the river. Jer. ii. 17, 18. *Hast thou not procured this to thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? Or what hast*

hast thou to do in the way of *Affyria*, to drink the waters of the river? This is very afflicting to the people of God, when they are brought to hang their harps upon the willows in a strange land; even upon the banks of *Euphrates*, on the side of *Babylon*, opposite to *Zion* and the house of God.*

THE overgrown power of *Egypt*, *Affyria* and *Babylon*, those great advocates for idolatry, and implacable enemies to the church of God, is frequently described in the ancient prophecies, by the deep waters of a great river. The same spirit of prophecy inspired the prophets of the Old and New Testaments: and in this book of *Revelation*, the same figures are frequently made use of, which were common in the ancient prophecies.

In prophetic stile, therefore, the great *Euphrates* in our text, is that overgrown power of the *Mahometan* destroyers, and of mystical *Babylon*, in any part of their vast dominions, with those who have the mark, and worship the image of the Beast; by whom, a great part of the earth is enslaved under the tyranny of Satan; and the impostors of the world improve the strength and wealth of the nations to do his drudgery, in the torment, persecution and temporal destruction of Christ's kingdom and followers; and

C

* "Sitting by the streams that glide,
Down by Babel's tow'ring walls,
With our tears we swell the tide,
Whilst our mindful thoughts recall
Thee, O *Zion*, and thy fall.
Our neglected harps unstrung,
On the willow trees we hung."

in all these, civil and ecclesiastical tyranny are inseparably connected. †

II. Our subject may be illustrated, by a view of the situation and fall of antient Babylon; from which it

† I am not insensible, that waters in scripture language frequently signify provision and supplies, both spiritual and temporal. And drying up the water of Euphrates in this Vial, may imply the drying up the revenues and vast incomes of the Beast and Romish church; and it may be, those of some others also, who worship the image of the Beast. But I cannot think this to be the first and principal thing intended in this Vial. In all the tyrannical empires of the world, which have been considered in the prophecies as the great enemies of the Messiah's kingdom, lawless domination is the first thing. By means of this, their waters overflowed all their banks, and reached even to the neck, filling the *breadth of Immanuel's land*. By means of this, they are enriched with the spoils of nations, and engross the substance of millions, making merchandize of all the world, as far as their power and influence is extended. By this, the key of knowledge is taken away from the common people, and all other means of relief. And in order to the drying up of their vast wealth and supplies, their power must first be diminished, by this unhallowed, beastly power, was the idol's temple in Babylon enriched with the silver and golden vessels of God's house: and in order to bring back again out of his mouth, that which Bel had swallowed up, that power which supported him, and had thus enriched him with spoils from Jehovah's temple, must be broken. The Romish church is enriched with her vast revenues by the power of the Beast; by whom that mother of harlots is carried, setting upon the multitudes of the people, and reigning over the kings of the earth. Rev. xvii.

So long as the kings of the earth agree to give their power to the Beast, and the enslaved multitudes worship him, the wealth of the nation is at his command; and mystical Babylon carries on her trade to advantage, wearing out the saints with wars and massacres, and paying her armies with popish trumpery. And so far as that wicked and complicated power, the

it appears, that mystical *Euphrates* in this Vial, is that which supports and defends mystical *Babylon*; which is, civil and ecclesiastical tyranny.

THERE is a particular allusion in our text to the situation of ancient *Babylon*, and the prophecies of the overthrow of that famous city; which prophecies, were chiefly fulfilled, in the memorable taking of it by *Cyrus*. Mystical *Euphrates*, in the prophecy of this Vial, is something that serves mystical *Babylon*, in a way answerable to that in which the river *Euphrates* served old *Babylon*; the removal of which, will prepare the way for those who fight in a spiritual war against her, speedily to bring on her ruin.

BABYLON, that oppressing city, was seated in a low watery plain. It was fifteen miles square, and surrounded by water from the great river *Euphrates*, in a vast moat or canal without the walls, of prodigious width and depth, to hinder the access of besiegers. At each end of the city, the river served instead of walls. The *Euphrates* also run through the city, to be both the strength and support of it. The king of *Babylon's* palace stood on each side of the canal that run through the city, with communications

the spreading of whose wings has often, under one name or another, covered the Breadth of *Immanuel's* land, is in any measure broken, so far does the revenues of the antichristian church fail: and when it is wholly dried up, then shall new *Babylon* be compelled to bring back out of her mouth that which she had swallowed up, and all her merchandize depart, and her merchants of these things lament and bewail her. Rev. xviii. 9 to 19.

cations from one part to the other, above the waters, by a bridge, and under the waters, by an arched passage. And although the walls of the city were so prodigious for height and thickness, as to appear at a distance like long extended mountains, yet the river was not only its support and supply of water, but its chief strength; and the city was thought to be much better defended by the river, than by its fortifications.* It was rendered great and magnificent by the ruin of kingdoms, with the spoils of nations, by a great and haughty tyrant. Dan. iv. 30. *Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?* This, like mystical Babylon, was a scourge and curse to mankind; the great enemy of God's people, and in a great measure, swallowed up the church and world by its tyrants and idols.

ALL attempts to take the city were fruitless, till Cyrus turned the river out of its course, entered through its channel by night into the city, and took it by surprize.

Now, by considering what Euphrates was to Babylon, we may be assisted in our present enquiry. It was the strength and defence of the city; and in a sense the life, and as the rampart or strong defence of that great seat of pride and tyranny, which appeared to sit upon the waters of the river. So the river in our text is, that which supports the pride and cruelty of mystical Babylon, and gives her great advantage

over

* Newton on the Prophecies.

over the world, and against the people of God; and this is, primarily, that usurping, exorbitant power, by which she was at the first set up, and has since been supported. * She sitteth upon the *Beast*, unto whom the *Dragon* gave his power, and is supported and carried by him, like Babylon of old, sitting upon the waters of the Euphrates.

3dly. THE history of mankind clearly evinces this truth, that despotism in civil and ecclesiastical affairs, has been the support of the kingdom of darkness, and like a great river to obstruct the free course of divine truth in the world.

FROM the history and experience of all ages, it appears, that idolatry and false religion, have been almost every where introduced, encouraged and supported

* The river Euphrates was both the defence of the city, and its plentiful supply of water, for necessity and convenience: But the circumstance of taking the city, determines in which sense we are principally to apply it in our text. That which facilitated the conquest of Babylon, by the Persian General, was, not by cutting off the supplies of water from the city, as a necessary or convenience of life; for there was no time for the inhabitants to begin to be distressed, by a scarcity of water; but by taking away the river, as it was their strength, and an insuperable obstacle in the way, to hinder all access of the besiegers to it.

WHEN Cyrus had turned the river out of its course, the vast moat without the walls was emptied, and the channel of the river under the walls left dry; by which means his way was prepared, and his army, without loss of time, entered the city at both ends, and compleated the conquest with such rapidity, as to reach the royal palace, and slay the king of the Chaldeans the same night.

ported by arbitrary power, to serve the selfish views of proud and ambitious monarchs. "It is observable," (says a great writer, *) "That the first corruptions of religion were began by kings and rulers of nations." In the antient Assyrian empire, Ninus first taught the Assyrians to worship fire.--Egypt is one of the oldest kingdoms of the world, and from its early ages famous for idolatry and false religion; and agreeable to the same author, Syphis king of Egypt wrote a sacred book, which laid the foundation of all their errors.

DEPARTED heroes and monarchs were deified, and divine honours were paid to them by the deluded enslaved multitude, through the influence of their despotic leaders, who found their own account in it, and thereby more easily usurped to themselves the place of God. †

IN

* Shuckford's Connec. vol. I. p. 353.

† Who first taught souls enslav'd and realms undone,
 Th' enormous faith of many made for one,
 That proud exception to all nature's laws,
 To invert the world, and counter-work its cause?
 Force first made conquest, and that conquest, law,
 Till superstition taught the tyrant awe;
 Thou shar'd the tyranny, then lent it aid,
 And gods of conquerors, slaves of subjects made;
 Gods partial, changeful, passionate, unjust,
 Whose attributes were rage, revenge, or lust;
 Such as the souls of cowards might conceive,
 And, form'd like tyrants, tyrants would believe.
 So drives self-love, thro' just and thro' unjust,
 To one man's power, ambition, lucre, lust.

Pope on man, epistle 3d.

THE

IN later times Nebucadnezar set up a golden image in the plains of Dura, of monstrous size, to shew his greatness and gratify his pride: And every one who would not fall down to and worship the image which he had made; among all the mingled people under his tyrannical power, must be cast alive into a furnace of fire. The heads of all that vast empire were summoned, of several nations and languages, to testify their conformity to the Emperor's will, and thereby give assurance of obliging the people under them to the same obedience, in the same idolatrous worship.

IN this manner we might account for the institution of heathen idolatries in many nations. Yea, the history of the several antient kingdoms of the world, and indeed, all antiquity is agreed in this point: To which we may add, the histories of those great empires of later date, as Greece and Rome. A fair and just representation of the antient heathen religions, would shew, that despotic kings and great men, invested with unlimited power, and having had originally in their hands the offices of religion, turned the whole into state policy, and made it a mere art to govern their kingdoms by, to carry forward their own ambitious and selfish designs. Thus even in the

THE learned Dr. Warburton has this remark in a note upon some of these lines.—*Who first taught souls enslav'd, &c.*

"The poet informs us, agreeable to his exact knowledge of antiquity, that it was the politician, and not the priest (as our illiterate tribe of Free-Thinkers would make us believe,) who first corrupted religion."

London edit. 1767.

the kingdom of Israel, Jereboam set up his golden calves, and made such priests to them as would serve his purpose, of the lowest of the people, rejecting the family of Levi. By his assumed power and influence he diverted the people from the house of God, and compelled them to idolatry ; and all to serve his own selfish ends, *that the kingdom might not return to the house of David.* And all the wicked kings who succeeded him, were said to walk in the ways of Jereboam, *who made Israel to sin.* This they did, by removing the civil and religious bounds of that privileged nation, usurping the place of God, and the rights of the people.

IDOLATRY and false religion are calculated to serve the lusts and ambition of tyrants, who, by these means, often fix themselves in the seat of God, and are worshipped and adored by their slaves.

THE great God in the first ages made many revelations of his will to particular persons ; but we do not find that the despotic rulers of nations, were often willing to allow an order of prophets in their kingdoms, to be employed, purely to find out and publish to them the will of heaven, any further than their political views might be served by it. Such were promoted to great honour as would serve their base designs. * But if they would not go beyond the commandment of the Lord, to do either good or bad of their own minds ; but what the Lord said, that they would speak ; then they were either neglected,

glected, or cruelly persecuted; and *anti prophets, magicians, Caldeans*, or other artificers were opposed to them, to take off all impressions they might make upon the people, contrary to what they termed the public views and interests. The Magicians of Egypt were employed against Moses, when Pharaoh was unwilling to part with so great a number of slaves as the Israelites. *

D

CIVIL

* THE reader may find these things clearly illustrated with great candour and ingenuity, in Shuckford's *Connec.* vol. I. and II.—It is indeed true, that an antichristian clergy have had a most shameful hand in bringing and keeping mankind under tyranny and bondage, to such princes as would divide the spoil with them. These have been the wicked tools, both of temporal and spiritual slavery, joined with civil oppressors, and sharing the tyranny. In such case, it is made a point of conscience and a religious duty, for subjects to be miserable slaves; and “damnation but to strive to be happy.”

UNDER this complicated monster of civil and ecclesiastical tyranny united, the word *Pope* or *Priest* has often carried more reverence with it, than did the Old or New Testament: And in the reign of that bloody tyrant, Lewis XIV. of France, by the stretch of this united power, “the words *grand monarque*, or the *glory* of the *grand monarque*, could keep a vast nation in misery and wooden shoes, and carry a hundred thousand of them at a time to the slaughter.”

IN national churches, where the ruling prince has the less both in civil and religious matters, and when a tyrant is upon the throne, such of the clergy are most likely to be promoted to high stations, as will be tools to his purposes, and be serve the ends of his ambition. And if there happens to be an honest man among them, who dares to assert the rights of mankind, he is sure of frowns and neglect: But it doth follow from all this, that civil magistrates, who are the fathers

CIVIL and religious tyranny were always united in all the great heathen empires ; as in Egypt, Babylon and Rome ; and improved for the same vile purposes of obstructing the way of truth, and propagating such errors as would best serve the pride and lusts of designing men. And the corrupt advocates of idolatry and false religion, have always had recourse to oppressing tyrants to persecute the truth, and support falshood. What an intolerable scourge have these monstrous wild beasts of prey been to the church of God ! Under the influence of the prince of the power of the air, they have, in all ages, proved unfriendly to the Messiah's kingdom : lifting up themselves as a flood against the sanctuary of the Lord, and the faithful people ; so that the church of God could often say, *If it had not been the Lord who was on our side, the waters had overwhelmed us, the stream had gone over our soul ; the proud waters had gone over our soul.* Psal. cxxiv.

THE

of the people, have nothing to do with religion, to promote true piety, the worship of God, and the interests of Christ's kingdom.—Such a supposition is another licentious and mischievous extrem.—Where civil rulers do not interfere in what is truly matter of faith and church discipline, and the churches are left free to adopt their own plan, choose their own ministers, and make their own bargains, they have indeed great reason to be thankful, but no reason to complain. To suppose that ministers of the gospel, who are devoted, and regularly set apart to that sacred work, must be in any measure cut off from the common rights of men, and of subjects, in what relates to their temporal interests and support, is a degree of cruelty and persecution, which can never be vindicated, either from reason or revelation.

THE kings of Egypt were, from age to age, the great persecutors of God's antient people: and while, as Satan's agents, they were doing his drudgery, they were likened to a Dragon in the sea or rivers. Psal. lxxiv. 13. *Thou didst divide the sea by thy strength: thou breakest the heads of the Dragons in the waters.* Ezek. xxix. 3. *I am against thee, Pharaoh, king of Egypt, the great Dragon that lieth in the midst of his rivers, which hath said, my river is mine own, and I have made it for myself.*

It is worthy of remark here, that it is the design of prophecy in the holy scriptures, to interweave only so much of foreign affairs, as hath some relation to God's antient people the Jews, or the kingdom of Christ under the gospel dispensation. Under this head, the spirit of prophecy considers the four great Beasts in Daniel's vision, coming up from a strong sea, *i. e.* the troubles and commotions of the world.

A THERION, or wild savage Beast is, in prophetic stile, a tyrannical and idolatrous empire. These one after another rising up, were considered as the great and formidable enemies of the Messiah's kingdom, very unfriendly to the true religion. How often have they done wickedly against the holy covenant, in various ages of the church! And by wicked, overbearing power, *taken away the daily sacrifice, and placed the abomination of desolation in the holy place.* Many have they corrupted by flatteries, to comply with temptation, and apostatize from the faith. And the people who did know their God, and were strong in faith, giving the most signal proof of their heroic
patience

patience and fortitude, have fallen by the sword, and by flame, by captivity and by spoil many days. Dan. xi. 31, and on.

TYRANNY has the first rank, when persons receive the idolatrous mark through fear of the power, and by the pernicious influence of the *Beast*. He that commits idolatry through fear of any power (as thousands have in tyrannical empires) makes that power his God, by making of it lord of his conscience.

SINCE the christian æra, in Rome, heathen idolatry was supported by the overgrown power of the empire; and the great *Dragon* was made red with the blood of the martyrs. A worthy writer treating upon the Dragonical or Pagan church, says, "The Emperor of Rome presiding by the policy of hell, over all ecclesiastical affairs as well as civil, was called *pontifex maximus*, or high priest; to whom was given divine honour, and prostration at his feet: And as head of the church, or high-priest, had first fruits, annates, oblations, &c. paid him, and also a purpurate synod, or princes in purple to assist him. In the *pontifex maximus*, and synod, was placed the right of *Apotheosis*, or God-making, viz. To create and inroll some deceased worthy in the number of the God's, to whom temples, altars, orders and statues were appointed, and festivals in their names celebrated.---They violently imposed their service and ceremonies, not suffering the dissenting christians to buy or sell; persecuting of them to confiscation and blood."*

By

* De Laune, Plea for the Non-confirmists, p. 87, 89, 94.

By cruel tyranny and over-bearing power, did that vile impostor Mahomet set up and propagate a false religion, which has been one of the greatest plagues to the christian religion, and filled all the eastern world with error and thick darkness, like the smoke of the bottomless pit. At the head of the Arabian Locusts, how many countries did this Abaddon and his followers over-run in a short time, treading down all before them, and after them leaving the impure taint of their religion, and tormenting all that would not embrace it.

A GREAT writer* upon the subject, observes, "That in the space of eighty, or not many more years, the Saracens subdued and acquired the diabolical kingdom of Mahomet, Palestine, Syria, both Armenia's, almost all Asia-Minor, Persia, India, Egypt, Numidia, all Barbary, even to the river Niger, Portugal and Spain. Neither did their fortune or ambition stop here, till they had added also a great part of Italy, as far as to the gates of Rome: Moreover, Sicily, Candia, Cyprus, and the other islands of the Mediterranean sea."

PRIDEAUX, in his life of Mahomet, speaking of him and the Saracens, the first propagators of his religion, says, "From very mean beginnings he arose---to that height as to make one of the greatest revolutions that ever happened in the world, which immediately gave birth to an empire, which, in eighty

* Mede on Rev. translated by More, p. 103.

ty years time, extended its dominions over more kingdoms and countries, than ever the Romans could do in eight hundred."*

THEY

* It would seem strange indeed, if this vast empire set up, and carried on by religious phrenzy and imposture, which took its rise within the limits of the Roman empire, the great theatre of the Revelations, and had such an amazing effect upon the christian world, should have no mention in this book; when other things of far less consequence are particularly noticed. Yet, if with some, we apply the first *wax-trumpet* to the *Antichristian* clergy, before the Pope was established upon his throne, and made a temporal prince, then this is verily the case, that the Revelations are silent in respect of this great scene, and the whole chain of events comprehended in it. They also who fall in with this scheme, find themselves greatly embarrassed, in applying all the characteristics of the *Locusts*, in a way at all natural and easy; especially, where to end the first woe, with any tolerable consistence. Says Mr. Glass, a peculiar favourite of this plan, "*The first woe is past; i. e. come to its height and fully established.*" But how can any evil with any propriety be said to be past, when it is only "*come to its height and fully established?*" May we not as well say in mid-summer, the day is gone, and no longer do we need the shade to protect us from the scorching heat of the sun, when he has only reached the meridian?

MR. GLASS, treating upon the second woe, makes it necessary that it should run to the drying up of Euphrates; which he considers not the time of the full strength, but of the ruin and end of the Turkish empire.

IN order to make out his favourite scheme, he is obliged to end the first woe, when the evil he intended to point out by it, was only "*come to the height and fully established;*" and begins every thing descriptive of the second woe, where the evil he would represent by it, was already come to its height; and makes a point of ending it with the entire extirpation of the evil contained therein.

Glass's works, vol. II. compare p. 411 with 415---416.

THE

THEY had a king over them, whose name was Abaddon, i. e. a *Destroyer*. The same person exercised temporal as well as spiritual sovereignty over them. The Caliphs were their Emperors as well as the heads, or high-priests of their religion. This Destroyer and his successors were the authors of all those horrid wars and desolations; and openly professed and taught, that their religion was to be propagated and established by the sword. * Yet where the people submitted to their arms, they did not punish any with death for adhering to the christian profession, however they might torment or distress them in other respects.

AFTER these the Ottomans or Turks, subjugated all Asia-Minor, Syria, Palestine, Egypt, Thrace, Macedon, Greece, and all the countries of the eastern Cæsars. † And wherever they have carried their arms, they

THE description of the Locusts in this book, gives us the exhibition of a numerous and warlike army, in all their offensive and defensive armour, as well as their peculiar manners and dress: And there is, in many of the expressions, a manifest allusion to the prophet Joel, describing a people terrible for war. If we apply the description to the Saracens, there is not a circumstance but what is natural and easy, full of propriety and beauty.

THE candid reader may be agreeably entertained, as well as satisfied in this point, by consulting Mede, Lowman and Newton, on the place.

* Newton, vol. 3. on Rev. 9th chap.

† Newton, vol. 3. p. 117.

they have drawn the same poisonous train after them, being the tyrannical and bloody supporters of the same error and false religion. Rev. ix. 19.

In all persecuting countries, it is the aim of secular power and tyranny that persecutes the faithful, and sheds their blood, whoever are the instigators, these are commonly, though not always, spiritual tyrants.

ST. JOHN'S first Beast in the Revelations, which came up from a troubled sea, answers to the fourth Beast in Daniel's vision, *dreadful and terrible*. It answers also to the feet of the image in Nebuchadnezzar's dream which is the last state of the Roman empire, divided into the ten kingdoms, yet all uniting in the feet, or the Beast.

THIS Beast carries the woman, who is the mother of harlots, and abominations of the earth. Rev. xvii. chap. The first is evidently the secular Beast, the secular tyrannical power in the Roman empire, of whom it is said, *he should make war with the saints*.

THE two horned Beast is not the secular power any where, but ecclesiastical tyranny in particular, in the Romish church; having two horns like a Lamb, but speaking like a Dragon: *who exerciseth all the power of the first Beast before him, and causeth the earth, and they that dwell therein, to worship the first Beast*. Or in other words, it is an assuming, formidable power, rising up under a different name and pretence; even the Lamb-like name of christianity! although it may unite in the same person as its head, which makes up the frightful monster we have been describing all along

along under this head, civil and religious tyranny united, and supporting each other.* No wonder that by these means this formidable Beast should obtain an universal authority over all kingdoms, and tongues, and nations; and establish his dominions over all the countries of the western Roman empire.† The Pope being a temporal prince, and being thus set up and supported in all his extravagant pretensions by the corrupt Romish clergy, becomes the most perfect likeness of the heathen emperors in ancient Rome. He is as great a tyrant in the christian world, as they were in the heathen, and perhaps, greater: presides in the same city, usurps the same powers, assumes the same titles, and requires universal homage and adoration. Yea, he exalts himself above all that is called God; his will is a law in all spiritual
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* THE two horned Beast is much the same with that before described; but in another form, and under another name. They are described seperately, to exhibit more distinctly the two different kinds of power; yet the design, and time, and power of both is the same.

† THEREFORE, in the latter part of the chapter where the mark, name, and number of the Beast, are mentioned, both are one. Rev. xiii. 16, 18, verses. Here indeed, he appears in a different form, and under another type. The first Beast typified the civil tyrannical power, which centers in the Pope as its head under the last state of the empire. This second Beast typifies the Pope and his clergy, pretending to the power of Christ as his vicar. This riseth up under a religious name, having two horns like a Lamb, but speaking terrible and blasphemous things, in words and practise like the great red Dragon.

+ Newton, vol. 3. p. 230, 231.

and temporal concerns, dispensing with the laws of God and man, and being himself above all rule, human or divine. By this Beast is that mother of harlots, the Romish church, carried; and being thus supported by civil and religious tyranny, mystical Babylon is represented as trading in *slaves and souls of men*. Rev. xviii. 13. Endeavouring by various means, both of force, and all deceivable arts, to reduce all sorts of men into some kind of slavery, by a full subjection to her authority and dominion. But when *slaves and souls of men* are mentioned both together, in this prophecy, does it not point out the nature of that slavery which this mother of harlots requires of her servants, that they should become her slaves in both soul and body?

CIVIL and religious tyranny have always gone hand in hand in Rome antichrist, to support each other, and serve the pride and ambition of cruel tyrants. Her subjects loose all religious freedom, as well as civil liberty; her great tyrants having swallowed up both these, become *merchants in the bodies and souls of men*.

BEING armed with these two horns of power, they are worshipped as God, by those who receive their mark; and like monstrous wild beasts of a most savage nature, tear and destroy all that will not submit their bodies, their estates, their consciences, and their souls to them.

AND however the kings of the earth have differed among themselves about other matters, yet in this they have been generally agreed, to give their power

to the Beast. In some instances where they have denied this, or refused giving it to the Beast, they have assumed, in a great measure, the same power to themselves; and in them, the image of the Beast has life, and is worshipped. By these means, how often has the grand enemy poured in like a flood, both before and since the christian æra? Witness in particular the sufferings of Christ and his apostles; the ten bloody persecutions under Rome-heathen; which have been outdone by Rome-antichristian: the Dragon filled himself with the blood of saints; but the scarlet-whore hath often made herself drunk therewith. By these means the holy city has been troden under foot, the witnesses must prophecy in sackcloth, be slain, and their dead bodies lie in the open streets of the great city, which, spiritually, is called Egypt and Sodom; the church is compelled to fly into the wilderness; and there can be no effectual means of relief, until the river is dried up. How many ages have mankind been insulted by the Papal and Mahomitan tyrants, in what related to their temporal, spiritual, and eternal interests? * God is blasphemed, and his titles impiously given to wicked mortals, who disgrace human nature. The saints of the Most High are, in God's mysterious, but holy providence, given into their hands for a set time, and wore out by torments, massacres, wars and inquisitions. The true church of Christ cruelly persecuted, and the pure worship of God

* HAPPY if these were the only names under which designing men have assumed similar power, and artfully pursued the same wicked ends.

God every where obstructed; and in the place thereof, these tyrants have been propagating error, idolatry and superstition, requiring all to receive the mark of the Beast, or the Abaddon, to their own destruction.

BUT the overflowing waters of the great river are wasting away, and perhaps, near to be dried up.

P A R T II.

HA V I N G paid a particular attention to the first thing proposed, which is the leading thought to what followeth in this Treatise, we are next to enquire, what is *principly* to be understood, by drying up the water of this great river.

My humble opinion is, that by some great and marvellous events of divine providence, a fatal blow will be struck at the root of that arbitrary, Antichristian power and domination in the world, which we have described above. That unhallowed power over the souls and bodies of men, and those great empires and kingdoms of this world, which have ever been, and still are, the supporters of imposture, and opposers of free and pure religion, being against the Lord and his anointed, be broken and overturned. A fatal drought will be upon these impure waters, that have often overflowed, *and reached even to the neck, and filled the breadth of Immanuel's land.*

DANIEL

DANIEL vii. 25, 26. *And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: And they shall be given into his hand, until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end. And it is added in the next verse, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High. Agreeable to this is that passage of the prophet Haggai, ii. 7. I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts.*

WHAT is to be understood by shaking all nations, may be learned from verse 22, of the same chapter. *I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the beaten. Ver. 23. In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, I will make thee as a signet; for I have chosen thee.*

I WOULD here make an observation, worthy, perhaps, to be always kept in view in reading the prophets: That most of the antient prophecies, even down to the end and final overthrow of the Jewish dispensation, were typical: and while they seemed to point more directly to the changes and characters in that church, which were a shadow of good things to come, they had still a further and more extensive meaning, in reference to the gospel kingdom as the antitype, and the great and interesting events to be
more

more gloriously accomplished under that dispensation. This appears to be evidently true of the prophecies of Haggai, in this chapter.

THE stile being changed from the type to the antitype; what is there spoken of Zerubbabel and the latter house, is true of Christ, God's own son, and the gospel church; in which he alone is supreme governor, and head over his own house.

THE strong and tyrannical kingdoms of the heathen were evidently most unfriendly to the people of God, in all ages of the Jewish church; and that kind of power is not less so to the gospel kingdom.

IN order then that Christ may become the desire of all nations, and his glorious kingdom flourish in light, purity and peace, the strength of the kingdoms of the heathen, and the cruel power of the Beast must be overthrown: These, like the deep waters of a great river, are to be dried up. Thus of antient Babylon; God in his holy providence, for a time, permitted her to tyrannize over, and persecute his own people, then broke the arm of her power, and set his people free.

IN order to this, the sovereign of the world commanded *her deep to be dry, and dried up her rivers*. Then was her kingdom broken, and the church and people of God set free, to return to their own land, rebuild their city and temple, and with some degree of freedom enjoy their own religion.

Thus the mystical Euphrates must be dried up, the power and strength of the great impostors, and enemies of Christ and his religion, be weakened and broken,

broken, that the way may be prepared for the conversion and peaceable return of the Jews, and bringing in of the Gentile nations to the true knowledge and obedience of the gospel. It is most evident, that the tyrannical power of the Turkish empire in the east, and Rome Antichrist in the west, are powerful obstacles to the coming in of the Jews, and the fullness of the Gentiles, that all Israel may be saved. And the same kind of power, wherever it is exercised, is, as we have already shewn, unfriendly to the religion of Jesus. By means of this, the tyrants of the world have carried on their wicked trade in *slaves and souls of men*. In order therefore, to the freedom and enlargement of Zion, this kind of power is to be weakened and broken; the doing of which, is described in the text, by drying up the water of the great river Euphrates.

“ MOUNTAINS sinking, and vallies rising, i. e. pride humbled, and the humble raised, are the preparations of Christ's kingdom ”

SEVERAL things may be considered to illustrate and confirm this opinion.

I. THE expressions of the antient prophets, where something similar, if not the same is intended. The spirit of God represents the judgments of Jehovah upon Egypt, in the breaking of her power, with that of the other great enemies and oppressors of God's people, by drying up their waters. Isa. xix. 5, 6. *The waters shall fail from the sea, and the rivers shall be wasted and dried up; and they shall turn the rivers far away, and the brooks of defence shall be emptied*
and

and dried up. So when God shall set his hand again the second time to recover his people that shall be left scattered in all the eastern world ; in order to remove the obstacles out of the way, it is said, *The Lord shall utterly destroy the tongue of the Egyptian sea, and, with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod, and there shall be an high way for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.* *Isai. xi. 15, 16.* If the same thing is not intended in this place, it is at least similar to what we have expressed in the sixth Vial, of drying up the spiritual Euphrates, that the way of the Kings of the East may be prepared. *Isa. li. 10, 11.* *Art thou not it, (i. e. the same God) which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over ? therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head : they shall obtain gladness and joy, and sorrow and mourning shall flee away.* *Zech. x. 11, 12.* *And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up : and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them (i. e. the people of God) in the Lord, and they shall walk up and down in his name, saith the Lord.* These, and such like passages of the antient prophets, will be more particularly considered in another place.

² **THE** thought which we have suggested above, appears likely to be the sense of this passage, from what goes before in the preceding vial, verse 10. *The fifth angel poured out his vial upon the seat (or throne) of the Beast, and his kingdom was full of darkness.*

I AGREE in opinion with a late worthy and ingenious writer,* that this began eminently to have its accomplishment in the reformation. When God, in his all-wise and good providence, raised up and supported some proper persons, to bear testimony against all tyranny and usurpation in the church of God, and strike a fatal blow at the root of Antichrist.

THE spirit of God attended the preaching of his word with such power, as brought great multitudes to throw off their superstition and slavery, and embrace the gospel in the purity and freedom of it.

God wrought wonderfully with them: States and princes were brought to embrace light and liberty; and many were savingly converted to God. He who walketh in the midst of the golden candlesticks, and holdeth the stars in his own right hand, in his all governing providence, caused the powers of the world to ratify and establish the peace and liberty of the protestant states and churches. *This was the Lord's doing, and it is marvellous in our eyes!*

It was the beginning of Zion's deliverance, when the time of her light began to appear, which shall go on, by some means or other, in God's own time, till she arises and shines as the perfect day, and the glory

* Lowman in loc.

glory of the Lord be revealed upon her. This was against the throne of the Beast; was making war upon mystical Babylon. It gave a great blow to the authority of Antichrist, and cut short his trade in *slaves and souls of men*; and led many to find protection, while they opposed his authority, and treated it with contempt. But still the power of Antichrist is very great; vast multitudes are held fast in the chains of darkness and slavery, by the great impostors of the world, and their less tyrants, who endeavour to turn all religion into state policy, and with their unhallowed power, countenance and support that only, and in that method which will best serve their own vile purposes; and endeavour, by various arts, to foot out all others. By which means, the way of Christ's kingdom is greatly obstructed, and imposture is rampant in the greater part of the world.

Now, the drying up of Euphrates is the next great procedure, agreeable to the method of God's providence, revealed in this chapter; which, like the

* ALTHOUGH the chain of thoughts here, naturally lead us more directly to the Roman Beast; yet, under the general name of Antichrist, I do not always, in this Dissertation, confine myself to the Pope, and those who acknowledge his supremacy: But would comprehend all in the Christian world, who have the image of the Beast, and in any measure, or under any name, usurp the same kind of power; for there are many Antichrists. Also, those who are the followers and supporters of the great impostor, Mahomet. These cover the same countries that were formerly occupied by the Dragon, under the heathen emperors, and effect all the Christian world; among whom the Turk is chief.

the divine conduct by Cyrus of old, is, carrying on the same siege against mystical Babylon, to its overthrow, and the ruin of Antichristian power and influence in the world; and for the freedom and enlargement of Christ's kingdom.

THIS is agreeable to the method of divine providence, in cases remarkably similar, in antient times.

WHEN Jehovah had begun to humble Pharaoh, and deliver Israel from Egyptian bondage, every succeeding step further weakened the power of their enemies, till God gave them a final overthrow in the sea, and compleated the deliverance of his people.

WHEN Haman the persecuting enemy of the Jews, began to fall before the oppressed people of the Lord, every new occurrence helped to destroy his power and influence, bring him to his fatal end, and give enlargement to the church of God.

ANTIOCHUS EPIPHANES was another memorable type of Antichrist. The power of that cruel and persecuting tyrant, was first notably checked by the Maccabees. In a regular series of events, God in his providence compleated what he had thus begun, till the power of that haughty monarch was entirely broken, and himself brought to a miserable end. The consequence of which was, the recovery of Jerusalem, the restoration of the temple, and more full deliverance of the whole land.

By the memorable reformation in the days of Luther, Calvin, and their contemporaries, the wrath of God was poured out upon the throne of the Beast, to the shaking of its foundation, and diminution of

its extent; which, as we have already observed, probably answers to the fifth vial. Then the Pope lost near half his dominions, and Antichrist fell half way to the ground from that height of power and grandeur he was in before.

AGREEABLE therefore to God's former dispensations, it should seem, the next great step in divine providence is, to weaken down and brake that kind of power, which has, in all ages, proved unfriendly to the Messiah's kingdom, and been the Dragon's engine in propagating and supporting idolatry and imposture in the world. This is gradually accomplished by drying up the great mystical Euphrates: Towards the end of which vial, the Dragon and his associates, driven to the last extremities, unite in some great confederacy, to make one grand effort to save their kingdom, which is their dying struggle. Then will commence *the battle of the great day of God Almighty.*

3. This appears to be the probable import of drying up the water of Euphrates, by what immediately follows in this vial: Verses 13, 14. *And I saw three unclean spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.*

UNDER these three chieftains we may arrange all the tyrannical and persecuting enemies of the church of Christ in the world; especially, within the limits of
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the great Roman empire, and its appendages, which is the grand theatre of the Revelations, and where Christ's kingdom is principally concerned, till the glorious Millennium.* The Dragon is the open avowed enemy of the Christian religion, throughout this book. Such were the Pagan emperors of Rome, while the empire remained heathen, till the revolution by Constantine the Great. Mahomet in his Saracen, and Othman followers, has played off the same part of an open enemy, in these latter ages, in the eastern empire. In my humble opinion therefore (nor am I alone in this sentiment†) we are to look to the Turkish empire, for the Dragon mentioned in this place.

The Beast is a more close and crafty enemy, under a Christian name. The first Beast evidently signifies the civil tyrannical power, supporting Antichrist, or exercised by him. The false Prophet mentioned here, is the same with the second Beast, *having two horns like a lamb, but speaking like a Dragon*; signifying the spiritual fraud, religious tyranny and malice of Antichrist. Each of these three, is represented, as sending forth out of his mouth, an unclean spirit like a frog. By drying up the great river Euphrates, the frogs are disturbed; the strength of their kingdom decayed;

* In this general view of things, it is unnecessary to distinguish those, who, from political views, pretend to throw off the Pope, and assume and exercise the same kind of power and influence themselves, to answer their own carnal ends.

† See Brightman in loc.

decayed and wasting; the cause of Satan, and those vile impostors under him, who enslave the world, and destroy the souls of men, sensibly affected; their authority and greatness, supported by tyranny and corruption, undermined at the foundation. These impure waters, the element both of great and little frogs, being greatly wasted by a fatal drought, and the bottom of the dirty channels beginning to appear, and all in favour of truth and freedom, they take the alarm, in rage and chagrin, unite to make one more grand effort against the church of Christ, and the rights of mankind. For this purpose, all the greater favourites of arbitrary power, every little tool of civil corruption and slavery, and every impure advocate of religious tyranny is set to work.

In adytis Regum sunt ranæ majores, et in civitatibus Impudenter et ranulae ubique Gacriunt.

These are employed to use all their evil arts and wicked policy, to excite the princes and great men of the world to unite more firmly in their cause against freedom and righteousness, and make a new effort to establish and support slavery and corruption in the world.

This effect of drying up Euphrates, may assist our enquiry, after the prophetic meaning of the phrase; which probably intends some remarkable occurrences in Divine Providence, that greatly effect civil and ecclesiastical tyranny, those two horns of Satan's kingdom in the world, and greatly succeed in plucking them up by the roots. We are given to understand, that Satan, by these seducing spirits, would

would succeed so far as to gather many of all ranks of men, in some powerful league or confederacy, in favour of Antichristian power, in which they should be totally defeated and overthrown; that the old serpent, by these means, should be no longer able to support and establish imposture and false worship in the world, and cast out a flood of persecution after the church of Christ.

P A R T III.

INOW proceed, in the third place, to offer a few thoughts upon the extent of this vial.

THIS, in my humble opinion, will appear to be very great, if we take the sure word of prophecy for our guide. The limits, much further, and its effects far more extensive than any of the foregoing vials. In this respect, the scene is greatly enlarged in our text, and still further in the next vial: Verse 17. *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done.* This is the seat of the Devil's empire in the world. Satan is represented in scripture, as being the God of this world, the chief director and agent of all the corruption and wickedness in it, and is called *the prince of the power of the air*. Eph. ii. 2.

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THE seventh angel's pouring his vial into the air, is a proper expression to denote, that the kingdom of Satan, as the God of this world, is every where affected. As the air surrounds the earth, on every part, so it may respect all this lower world in general, where there are so many children of disobedience, whom, by various arts, he may stir up to serve his vile purposes. Pouring the vial into the air, strikes at the throne and power of the prince of darkness round the whole globe, the whole habitable world, spoiling his kingdom, and destroying his influence, in all places below this his seat of empire, which is the air. The next we hear of him is, that he is bound and shut up in prison, *that he should deceive the nations no more, till the thousand years should be fulfilled.* Rev. xx. 3.

THE sixth vial prepares the way to this; and when the seventh is poured out, a voice out of the temple in heaven, from the throne declares, *it is done.* All the armies gathered together, under the prince of the power of the air, and shut up in Armigiddon, are then overthrown, and the power under whose influence they were conducted, entirely destroyed.

THE effects of this sixth vial will be extended to all those formidable tyrants and impostors of the world, who are the great enemies of Christ and the gospel, and by their situation and power, help to obstruct the free course of the gospel kingdom, and either aid or support the tormentors and persecutors of the church of God. Its limits will extend to all the kingdoms within the bounds of the antient Roman empire, with their appendages; and overturn,
or

or weaken those powers and thrones unfriendly to the freedom of Christ's kingdom.

THESE may be chiefly comprehended under two grand impostors. 1. Mahomet; who overspread the eastern empire, among whose followers the Turk is principal or chief. The other impostor is the Antichristian Beast, with those of any name who have his likeness, and worship his image.

1. DRIVING up the great river Euphrates respects the Turkish empire and their dependants in the east.

If we compare our text with other passages in this book, or in the antient prophets, where this river is mentioned in a figurative sense, it always comprehends some part of the eastern world.

To exclude the Gihman empire, and those eastern countries where the Mahomitan imposture took its rise, would be to leave out every idea of the Euphrates in this place, designed to be expressed in other passages. What immediately followeth, directs our view to the Mahomitan empire, as included in this vital. *The water thereof was dried up, that the way of the kings of the east might be prepared.* That is, the way for the ingathering of the dispersed seed of Israel, God's ancient people, and with them those Gentile nations among whom they are scattered, to the fold of Christ. *When they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem, In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying, Blessed be*

be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. II. xxvii. 13. Chap. xix. 24, 25.

THE drying up of Euphrates, as it opens the way for this, respects the overthrow of the Turkish empire, with their near connections and allies, who are implacable enemies to the Jews, and are represented as opposing their return to their own land in the latter days, and falling in the attempt.

IN the 38th and 39th chapters of Ezekiel, the same tyrannical power is described : * And in the great overthrow of his Gog of the land of Magog, in my humble opinion, the same events are foretold so far as they relate to God's antient people, which are referred to in our text, by drying up the great river Euphrates, with the following battle of *the great day of God Almighty.*

EZEKIEL'S Gog is of Scythian extraction ; He cometh from his place out of the north parts : His army is described as consisting chiefly in horses and horsemen ; He likewise hath Ethiopia and Lybia with him, and is a most malicious enemy against the people of Israel and kingdom of the Redeemer. All which characters are found in the Othman or Turkish empire, and refer to it. He is there represented as coming up with his confederates against Israel in the latter days, to obstruct their peaceable settlement in their antient land, with a vast army, and many horsemen ; and many people shall be assembled with him. This will be *the preparation of the great day of God Almighty.*

* Mede. See also Newton on the Prophets, vol. 2. p. 307, 208. Vol. 3. p. 407.

Almighty. And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. Surely in that day there shall be a great shaking in the land of Israel: all the men that are upon the face of the earth shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

EXPRESSIONS common in the prophets, to represent great revolutions among the tyrannical powers of the world. This Gog is to fall upon the mountains of Israel, and all the mingled people that are with him, and God shall be magnified and sanctified in the eyes of many nations.

JEREMIAH xxx. 24. *The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: In the latter days he shall consider it.*

DANIEL evidently points out the Turkish or Ottoman empire, in the latter part of the 11th chapter of his prophecy, and refers to the same events. *He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.*

THESE predictions agree with what is contained in the sixth vial; and drying up the river Euphrates, prepares the way for the freedom and prosperity of Christ's kingdom by some great revolutions of providence, fatal to this Antichristian power and imposture; which gives the alarm to the Devil and his chief agents, exciting them to stir up all their powers in

in one grand effort against it. This vial therefore so clearly comprehends the eastern empire, that was it not for what followeth in the 13th verse, we should more easily conclude it respected none else.

BUT 2dly, God in his all governing providence, will cause what is contained in this vial to be extended to the other grand impostor, the Antichristian Beast, with every great thing of this nature, in the western empire, and its appendages, unfriendly to the freedom of Christ's kingdom.

THIS is one of the last plagues, in which is filled up the wrath of God upon the kingdom of the Beast. Verses 13, 14. *And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. For they are the spirits of Devils working miracles.*

THESE two last characters agree full with the western Roman Antichrist, in whom is comprehended other less tyrants. The Dragon may, in some respects, comprehend both impostors, and all other tyrants in the world; at least, in the great Roman empire, where the scene of the revelation was first opened; though considered as an open enemy, as were the heathen emperors, the character is now more fitly applied to the great principal in the Mahomitan empire, with his confederates. The Beast and the false Prophet, are the representatives of the tyrannical civil and ecclesiastical empire in the west, with those who make and worship the image of the Beast.

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THESE three unclean spirits go forth to the kings of the earth *and of the whole world*, to gather them to the battle of the great day of God Almighty; which sheweth, that the effects of drying up the water of Euphrates will be very great and extensive. Both parts of the great drama, the eastern and western empire, which before had been considered separately from the rise of the two grand impostors, are again united under this vial of the wrath of God. All those formidable tyrants in this vast extent, who are the grand enemies of God and Christ, and by their situation and power, obstruct the free course of the gospel, and either aid or support the tormentors and persecutors of the church of God, are comprehended.

In this vial, therefore, God may be said in a great measure to *shake all nations, and overturn the thrones of kingdoms*, so far as the freedom of the Messiah's kingdom, and an open door for the salvation of men are concerned, whether Papal, Mahomitan, or whatever name.

THIS being the case, no wonder that Satan and his grand agents should be alarmed; and in their desperate condition, set all their emissaries to work, to unite all the powers of the world, so far as they are suffered to have influence, in some powerful confederacy against the freedom of mankind, and enlargement of Christ's kingdom; which prepares for the battle of the great day of God Almighty.

THIS view of the subject, doth, as I think, agree with the most authentic history of facts, and with the plain import of the antient prophets, so as to make

make a harmony between the prophecies of the Old and New Testaments. These great scenes respecting the conflicts between the Messiah's kingdom and its grand enemies, are more fully described by Ezekiel and Daniel, than any other of the antient prophets.

THE prophet Daniel, describing the tyranny of the little horn, which is the Papal or Antichristian power in the western empire, says, *the saints shall be given into his hand, until a time, and times, and the dividing of time.* chap. vii. verse 25. In the latter end of the 11th chap. and in the 12th, the Ottoman empire is pointed out, and the time of the imposture of Mahomet to prevail in the eastern church, for as long a period as the tyranny of the little horn in the west. It is declared with great solemnity, to be *for a time, times, and an half: And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.* Dan. xii. 7.* This holy man was not only interested in the cause of religion and the saints of the Most High in general, but, in a peculiar sense, concerned for his own people, his kindred, according to the flesh, and the interests of religion in that part of the world, where God of old had set up his kingdom, and manifested his glorious name. It is therefore revealed to this favourite

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ment of Christ's kingdom, which presages for the
of against the freedom of mankind and change
of Christ's kingdom, which presages for the
* Not that the Turkish empire, viewed seperately, will continue *for a time, times, and an half.* But the Mahomitan error and tyranny, which arose out of the bottomless pit, and was propagated by the Saracen Locusts, and is to come down with the Ottoman power, will be for so long a period.

of heaven, when all those dark scenes respecting the seed of Abraham, and the holy land, should have a period. Dan. xii. 1. *All that time shall Michael stand up, the great prince that standeth for the children of thy people: And at that time thy people shall be delivered, every one that shall be found written in the book.*

THE same time therefore is prefixed for the desolation and oppression of the eastern church; as for the tyranny of the little horn, or Papal power in the western church.*

It is remarkable that they both became formidable to the world, at nearly one and the same period. The doctrine of Mahomet was first forged at Mecca, and the supremacy of the Pope established by virtue of a grant from the wicked tyrant Phocas, in the same year of Christ 606.† It does not so much concern us here to determin the beginning of the rise of Antichrist (for the mystery of iniquity began to work in the apostles time) but his reign over kindreds, and tongues, and nations. The bishop of Rome arrogated to himself the primacy over all others in the christian church; and that was confirmed to Boniface the 3d. by Phocas, in requital of the bishop's kindness to him, who had obtained the empire by the base murder of his master, and of all his children; and stood in need of the Pope's help to support him in his usurped power. Says a learned commentator, ‡ "I can-

* Newton on the Prophecies, vol. 2. p. 211: vol. 3. p. 402.

† Newton, vol. p. 21.

‡ Poole's English Synop. Introduction to Revel. The dominion of Antichrist, which the prophecies chiefly insist upon

not tell how to count Antichrist's reign, but from the time Phocas honoured the Pope with the title and stile of supream or universal bishop." By these means the bishop of Rome engaged that most abominable tyrant that ever disgraced the annals of history, who waded to the imperial throne through the blood of the emperor and his family, to establish his supremacy: And thus, says a celebrated historian, "was the Papal power introduced."* The same year Mahomet began his imposture in the east,

"It is observable," says the learned Dean Prideaux,† "that Mahomet began his imposture about the same time that the bishop of Rome, by virtue of a grant from the wicked tyrant Phocas, first assumed the title of universal pastor, and thereon claimed to himself that supremacy, which he hath been ever since endeavouring to usurp over the christian world. Phocas made this grant A. D. 606, which was the very

upon and describe, is that by which he obtained great power over the christian world, and a growing dominion over the ten kings or kingdoms into which the empire was divided; and by which he *wears out the saints of the Most High*. The Pope was now established in his ecclesiastical tyranny over the western empire, and the vile power of civil tyranny at the head of the empire, engaged to support his claim. He now appears at the head of his ecclesiastical monarchy, supported by the emperor, which was far more interesting to religion, than his temporal dominion over one province in Italy, called *St. Peter's Patrimony*. Thus they played into each other's hand. A similar office was afterwards performed for Pepin by the Pope, and his influence further established and advanced by that monarch.

* Mosheim eccl. history, vol. 2. p. 15, 16.

† Life Mah. p. 13. 8th edit.

very year that Mahomet retired to his cave to forge that imposture there, which two years after, A. D. 608, he began to propagate at Mecca. And from this time, both having conspired to found themselves an empire in imposture, their followers have been ever since endeavouring by the same methods, that is those of fire and sword, to propagate it among mankind. So that Antichrist seems at this time to have set both his feet upon Christendom together, the one in the east and the other in the west; and how much each hath trampled upon the church of Christ, the ages ever since succeeding have abundantly experienced."

As they began, so will they end nearly together. The end of Antichrist's reign, and the end of the indignation against God's antient people the seed of Abraham his friend, terminate in one period, agreeable to the prophet Daniel, chap. xi. 36. Speaking of the king who should exalt himself above every God, it is said, *he should prosper till the indignation be accomplished; for that which is determined shall be done.* This meaneth the last end, and consummation of God's anger against his antient people Israel. *When he shall have accomplished to scatter the power of the holy people, all these things shall be finished.* When God's antient people have been long sifted among the nations, and the time of the indignation is accomplished, *the Lord will set his hand again the second time to recover the remnant of his people. He shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

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THIS is the end of Antichrist's reign, and will be about the time of his overthrow : or his power being broken, opens a way for these great and important events.

NEARLY the same period is spoken of by the prophets, as the time for the overthrow of the Othman's, or Mahomitan empire. These are represented by Ezekiel as opposing the ingathering of Israel to the church of God, and peaceable resettlement in their own land. It is said, they shall come up against the people of the Lord that shall be gathered from among the nations--- It shall be in the latter days--- And they shall be destroyed.--- Then all things, and particularly, all men in the Antichristian world shall be shaken at God's presence ; the mountains be thrown down and the steep places fall. Ezek. 38th and 39th chapters. When Gog shall come up against the land of Israel, there will be many nations and much people with him, who will share the defeat with him. Whoever carefully attends to these two chapters of Ezekiel, and compares them with the prophecies of Daniel, may easily see, that those latter days when Jehovah will be sanctified upon Gog and all his numerous allies, are the same with the *time of the end of the indignation against the holy people*. This is the same as to *shake all nations, and overturn the throne of kingdoms, that the desire of all nations may come, and the people of Israel fear the Lord and his goodness in the latter days*.

Thus agreeable both to history and prophecy, it appears to me, both the grand impostors of the world
have

have nearly one date. And from prophecy we learn both are to come down at the time when the indignation against God's antient people shall be accomplished. So that the breaking of the power of civil and ecclesiastical tyranny in both parts of the great Roman empire, or last of Daniel's Beast's, and calling of the Jews, with freedom and enlargement to the Gentile church, all come to one grand period : which harmonizeth with my hypothesis of the import and extent of the sixth vial.*

THIS is by many learned expositors called " the preparitory vial ; " as the things which begin in this will be compleated in the next ; when *the kingdom under the whole heaven shall be given to the saints of the Most High.* Dan. vii. 27.

AGAIN, this view of our subject, correspondeth with Daniel's vision of the four great wild Beasts, and interpretation of Nebuchadnezzar's image.

THE church of God was then in a state of captivity and great affliction, hanging their harps upon the willows by the streams of Babylon. In this mournful state, God was pleased to give Daniel a vision of all the great and principal enemies of his church and people, from that time, to the end of the world. These were

* It is not to be expected that this great work will be all accomplished at once ; as thus to do, would not be agreeable to the manner of Jehoyah in all his other great works of creation and providence ; in which, by a gradual precodure, he giveth a more distinct and glorious survey of his wisdom and power, to his creatures. As these impostors arose gradually, so, probably, will they fall ; and as one was more rapid in his rule, such likewise will be his end.

were set forth under the figure of four formidable, cruel and dreadful wild Beasts, which should arise out of the great tumults and changes of this world, one after another

THE first of these devouring monsters, represented the Babylonian empire. The second, which came up after it, the cruel Persian monarchy. The third, was the Grecian, under Alexander the Great, and his successors. The fourth Beast, dreadful and terrible above all the rest, with iron teeth, denoted the great and all-devouring Roman empire.

THEY are called great, in comparison of other less states and kingdoms, which were easily overrun and swallowed up by them. They are denominated fierce wild Beasts, for their tyrannical and cruel oppressions and depredations, especially in respect of the church of God. This fourth Beast (or kingdom) was *dreadful and terrible, and strong exceedingly*, overrunning all the rest: and although it has passed through many changes, it still survives in the last form of government, which is Antichrist, whose principal seat is in the body of the fourth Beast. This is the horn which *speaketh great words against the Most High, and weareth out the saints of the Most High*. Dan. vii. 25.

Now (what is particularly to my purpose here) all these Beasts or kingdoms are said to live during the time of the fourth; although the dominion of the three first, in the sense in which they are represented in this vision, succeeding one another, is taken away. Dan. vii. 12. *As concerning the rest of the Beasts, they had their dominion taken away, but their lives were prolonged*

longed for a season and a time. Their dominion as great overbearing monarchies, each his day without a rival, succeeding one another. In this sense there could not be two of them rampant at a time; as one arose, another must fall; the dominion of the first was taken away by the second, and so on, till the fourth succeeded all the rest. Yet *their lives were prolonged*: they still retaining a ferocious, tyrannical and oppressing power, unfriendly to the Messiah's kingdom. The other three live all the time of the fourth Beast, as appears from the representation of the same monarchies, in the great image: and when the fourth kingdom has, in God's holy and all-governing providence, run out its time, in the cruel and persecuting reign of Antichrist, and the mystery is full, and the time also for the end of *the indignation against the holy people* come, then they will all die nearly together; which will break the power and bring on the destruction of the grand impostor, Mahomet, and all his followers, so far as christian liberty is concerned; with the downfall of the western Antichrist, and his adherents, and those who make an image of the Beast, and worship it.

THIS we have represented in Daniel's interpretation of Nebuchadnezzar's image. The head of gold was the first kingdom or monarchy; the arms and breast of silver, the second; the brazen belly and thighs, the third; the iron legs and feet, the fourth.

THE image was said to be smitten in the feet of ten toes, the last end of the fourth monarchy, when divided into ten kingdoms. It was smitten by the stone
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cut out of the mountain without hands; then all these tyrannical powers, who had in their turn enslaved the world, persecuted the church, and were in their nature unfriendly to religion, came down together. Dan. ii. 35. *Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer-threshing floors and the wind carried them away, that no place was found for them: and the stone which smote the image became a great mountain, and filled the whole earth.*

THUS, in my humble opinion, the view which I have attempted to give of the extent of what is contained in the sixth vial, makes a harmony between the prophecies of the Old Testament and the Revelations of the New, which point to one and the same thing, the overthrow and destruction of the great and notable enemies of Christ and his kingdom.

THESE judgments of the great God, by which his wrath is poured out to the drying up of mystical Euphrates, taking in all the process of them upon his enemies, and what is thereby to be effected, must, as I think, be of great extent. This vial, therefore, doth again unite both parts of the great prophetic drama in this book, which had been divided, and considered seperately after the great red Dragon was cast out in the overthrow of Rome heathen. God in his holy and all governing providence, will, probably, cause what is contained in this vial, to be extended, with the most interesting and important consequences, at least throughout the vast Roman empire, in its greatest limits, which was evidently the great theatre
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of the first grand scene, and in one part or another of which, all the following scenes are chiefly exhibited, down to the seventh vial and the millennial state. It will take in all those great impostors, all the kingdoms of the old empire and their appendages, or later settlements in America and other parts of the world, which are to be considered, in this vision, as parts of them. This is indeed all the world where Christ's kingdom has been chiefly connected, and had any principal concern, from the beginning to the present time; and comprehends all the notable tyrants and inimical powers, who have distinguished themselves in persecuting Christ and his church, and shedding the blood of the saints. This vial is *the preparation and beginning of the great day of God Almighty*, when he shall arise to shake terribly the earth, and no longer suffer darkness to cover the world, or gross darkness the people.

P A R T IV.

HA V I N G attempted to describe the mystical Euphrates, and its extent, with the import of its being dried up, we are next to consider the effects of drying up the water of this great river.

I. ONE blessed effect will be, freedom and peace to the church of Christ in particular, and to mankind in general, every where in the world. Not that
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all government will then be at an end, that great blessing to mankind in the present state; but properly exercised, that the salutary effects of it may be enjoyed, as a wise and benevolent institution from heaven; and civil rulers *be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth, by clear shining after rain.* 2. Sam. xxiii. 4.

THE world will no longer be held fast in the chains of slavery and darkness, servants in both spiritual and temporal concerns, to the ambition of wicked impostors and oppressing tyrants. Babylon will then come down with a swift pace, until she sits in the dust, and there be no more throne for her; and her merchants, the great men of the earth, no longer abuse the riches of the world, to feed their lusts, and support imposture, and by overbearing influence, oppose the gospel of the Son of God. The wicked trade of Babylon in *slaves and souls of men*, under which the whole creation has long groaned, as an insupportable burthen, be no longer carried on, by the Dragon and his associates.

THEN cruel war shall cease; the world no longer be terrified by the clangor of the trumpet and the din of arms, and become a constant scene of distress on that account: the plains no longer echo with the deep-mouthed cannons horrid roar, and the dying groans of wounded men; or be heaped with mountains of the slain, and the earth deluged in human blood.

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FOR no Lion shall be there, nor any ravenous beast gū up thereon ; there shall be nothing to hurt, or destroy in all God's holy mountain. Uselets swords and lances will bend into scythes and plough-shares, and the hand that sowed, shall reap the field. The church of Christ will then come out of her wilderness, whether she was forced to fly from the rage of her persecuting enemies, and find protection and support.

SOMETHING like this was the consequence, when Cyrus took away the waters of defence from ancient Babylon ; and the effects of drying up mystical Euphrates, will, no doubt, be freedom to mankind, and enlargement to Zion, that blessed kingdom, which is righteousness, peace, and joy in the Holy Ghost.

2. ANOTHER effect of drying up the great river in this vial, will be, the free promulgation of the gospel through the world, in the spirit and purity of it. Rev. xiv. 6, 7. *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come : worship him that made heaven and earth, and the sea, and the fountains of waters.*

By reason of the beastly power of tyrants and impostors, this happy privilege is enjoyed with freedom, only in a small part of the world. But when the water of the great river shall be dried up, and a way opened for it ; evangelical preachers who are called, and chosen, and faithful, will carry the great truths of the christian religion into all parts of the unenlightened world.

world, and publish the gospel with plainness and purity to every creature; and none to make them afraid, or by overbearing power and influence obstruct their way. The mountains will be brought down, and the vallies exalted, *to prepare the way of the Lord*, and the gathering in of Jews and Gentiles to Christ, that *all Israel may be saved*. The sweet and harmonious gospel trump will sound a blessed Jubilee to those who have long been outcasts from the land of light and liberty, perishing in ignorance, under the tyranny of Satan and his agents. The spirit of Christ will attend his word with efficacious power: for says he, *lo, I am with you alway, even to the end of the world*. Mat. xxviii. 20. Then how welcome will be the good news of salvation to poor, ignorant and oppressed sinners! Such as are not only the servants of sin in common with all other transgressors, but have long been held fast in the chains of oppression and spiritual slavery. How beautiful will be the feet, how welcome the voice of them who publish the glad tidings of the gospel of peace, *that reveal the way of the Lord, and say unto Zion, thy God reigneth!* *

3. ANOTHER effect of drying up the deep waters of this river will be, the ingathering of the dispersed

seed

* Having occasionally spoken of the painful struggles that are to be expected in such great revolutions, in the preceeding parts of this treatise, what may be further mentioned upon this head, will have a place in the improvement. My design here, is only a view of those animating effects of drying up the Euphrates, revealed for the faith and patience of God's people, of which we shall have a further prospect in the sequel, by a comparison of prophecies.

seed of Israel, God's antient people, and those Gentile nations with them, among whom they are scattered, to the church of Christ; when *there shall be one fold, and one shepherd,*

Those numberless swarms of the ten tribes, the kingdom of Israel, and of the two tribes, the kingdom of Judah, which are scattered abroad in all the tyrannical kingdoms of the eastern world; and with them, those vast, deluded and enslaved Gentile nations, that *the kingdoms of this world may become the kingdoms of our Lord, and of his Christ, who shall reign for ever and ever.* Isa. xix. 24, 25. *In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. When the Lord shall gather his elect people from Assyria, and from Egypt, and from Patkros, and from Cusb, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea.* Isa. xi 11.

THESE, in my humble opinion, are principally intended by the kings, or kingdoms of the east in this vial; and by drying up the mystical Euphrates, a way is, in a particular manner, prepared for them into Zion the city of God.

ALMOST innumerable are the expressions in the sacred oracles which instruct us, that after the indignation against the land and people of Israel shall be accomplished, all obstacles will be removed out of the way, and that long deluded, scattered and forsaken people return to the Lord, *and become an eternal excellency,*

lency, a joy of many generations ; and violence, spoil and wasting no more be heard in the borders,

THE figures in this book are chiefly taken from the Old Testament ; the subject before us may therefore receive light from a view of the antient conduct of divine providence towards the children of Israel, and the language of the prophets pleading in their behalf.

For their sake, the sea, by a miraculous exertion of Almighty power, fled in haste, to open them a passage through the channels of the deep ; and Jordan was driven back, to prepare the way, that Israel may pass over, dry shod, into Canaan. The holy scriptures challenge this, as a peculiar and extraordinary display of Almighty power for this people, the seed of Abraham the friend of God ; drying up rivers, and the waters of the great deep, to prepare their way before them. Psalm, lxxiv. 14, 15. *Thou breakest the heads of Leviathan in peices, and gavest him to be meat to the people inhabiting the wilderness ; thou didst cleave the fountain and the flood ; thou driest up mighty rivers.* Isai. li. 10, 11. *Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over ? therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head.* Verse 15. *I am the Lord thy God, that divided the sea, whose waves roared : the Lord of Hosts is his name.*

OUR text is indeed metaphorical ; but when the spirit of prophecy is treating of that glorious period,
when

When the long deluded people of Israel shall be converted, and gathered to the fold of Christ, which shall be life from the dead to the Gentiles, how beautifully is the removal of those powerful obstacles out of their way expressed, by drying up the water of a great river ?

THAT great Euphrates, whose waters are strong and many, and have often overflowed, reaching even to the neck, and filling *the breadth of Immanuel's land*, be dried up ; that the Messiah's kingdom may flourish in peace and purity, the seed of Jacob return, and come to Zion with songs, the benighted Gentiles flow to the house of God, and walk in the light of the Lord.

It is apparent from the whole current of prophecy that the glorious period is yet to come, expressed in such terms as these. *Afterward, i. e. after the seed of Jacob have abode many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim ; shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness, in the latter days.* Hos. iii. 4, 5. *And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from hence forth and for ever.* Isai. lix. 20, 21. *I will make thee an eternal excellency, a joy of many generations.* Isai. lx. 15. *Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but*

thou shalt call thy walls salvation, and thy gates praise. verse
 18. Everlasting joy shall be unto them, and I will make an
 everlasting covenant with them. Isai. lxi. 7, 8. Thou shalt
 no more be termed forsaken; neither shall thy land any more
 be termed, desolate; but thou shalt be called Hephzibah,
 and thy land, Beulah; for the Lord delighteth in thee, and
 thy land shall be married. Isai. lxii. 4, 12. I will rejoice
 in Jerusalem, and joy in my people; and the voice of weep-
 ing shall be no more heard in her, nor the voice of crying.
 Isai. lxxv. 19. For as the new heavens, and new earth,
 which I will make, shall remain before me, saith the Lord,
 so shall your seed and your name remain. Isai. lxvi. 22.
 And I will give them one heart, and one way, that they may
 fear me forever, for the good of them, and of their children
 after them. And I will make an everlasting covenant with
 them, that I will not turn away from them to do them good,
 but I will put my fear in their hearts, that they shall not
 depart from me. Jer. xxxii. 39, 40. And they shall be
 no more a prey to the heathen, neither shall the beasts of the
 land devour them; but they shall dwell safely, and none
 shall make them afraid. Ezek. xxxiv. 28. And they
 shall dwell in the land that I have given to Jacob my ser-
 vant, wherein your fathers have dwelt, and they shall dwell
 therein, even they and their children, and their children's
 children forever; and my servant David shall be their
 prince forever, Ezek. xxxvii. 25. I have gathered them
 unto their own land, and have left none of them any more
 there. Neither will I hide my face any more from them.
 Ezek. xxxix. 28, 29. And I will plant them upon their
 land, and they shall no more be pulled up out of their land
 which I have given them, saith the Lord thy God. Amos
 ix. 18.

SCARCELY

SCARCELY any of these things can be applied to the return of the Jews from their captivity in Babylon ; for since that, *Jehovah's kindness hath departed from them, and his covenant of peace hath been removed for above seventeen hundred years ; violence hath been heard in their land, wasting and destruction within their borders, and their land hath been made desolate.* The days of wrath, of mourning and of weeping, have been long upon them : their sun, according to our Lord's prediction, *hath been darkened, and their moon hath not given her light ;* they have been *a prey to the heathen ;* and long since ceased to be God's people, and he to be *their God.* Neither can we reasonably confine these magnificent promises to the little remnant that believed in the time of the apostles ; for they were never gathered out of all lands, nor did they inherit the land of Israel forever ; but were banished thence, as well as the unbelieving Jews. They can, in no propriety of speech, be stiled the *house of Israel, the whole house of Israel,* and the like.

EQUALLY forced and unnatural would it be, to apply the above cited promises to the believing Gentiles ; these could not be the people that should be led into captivity, *and abide many days without a king, and without a prince, without ephod and teraphim ; and afterwards return, under the name of the children of Israel, and seek the Lord their God, and David their king, and fear the Lord and his goodness in the latter days ;* and be gathered into their own land, and so planted there as never to be plucked up again.

MAY I not hope I shall not be thought arrogant
by

by the candid, if, before I dismiss this head, I give my humble opinion upon this expression, *that the way of the kings of the east might be prepared?* collected chiefly from the oracles of truth, comparing scripture with scripture.

In order to obviate this passage, and understand the true import of it, we must distinguish between that idolatry and false religion which is of the Devil, and is opposed to the religion of Jesus, and the dragonical and beastly power by which it hath always been propagated, supported and defended in the world. That scarlet whore, the idolatrous church that was carried by the Beast, and the monster of a Beast who carried her, were two distinct things, as much as were ancient Babylon, and the river Euphrates which defended it. Making this just and necessary distinction, which is always kept up in the prophecies, the whole difficulty is, as I think, easily removed.

The holy scriptures inform us how both impostors are to be destroyed. The Turk, or chief Mahometan power, with his confederates, is to fall upon the mountains of Israel, in opposing the peaceable resettlement of the children of Israel in the land of their fathers, when they *shall return and seek the Lord their God, and the great anti-type of David their king, Christ the true David, and shall fear the Lord, and his goodness in the latter days.*

This will prepare the way for a spiritual and successful attack from the Lamb, and his faithful followers, upon all the darkness, idolatry and false religion of the eastern world, and indeed, every where else.

WHEN

WHEN the house of Jacob shall walk in the light of the Lord, out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he, i. e. the king of Zion, shall judge among the nations, and rebuke many people; and they shall beat their swords into plow shares, and their spears into pruning-hooks. *Isai. ii. 3, 4, 5.*

BEHOLD, thou shalt call a nation that thou knowest not, and nations that have not known thee, shall run unto thee, because of the Lord thy God, and for the holy One of Israel; for he hath glorified thee. *Isai. lv. 5.*

THE Lord God that gathereth the out-casts of Israel saith, yet will I gather others to him, besides those that are gathered to him. *chap. lvi. 8.* The Gentiles shall see thy righteousness, and all kings thy glory. *chap. lxii. 2.* I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. I will gather all nations and tongues, and they shall come and see my glory; and they shall bring all your brethren for an offering to the Lord, out of all nations to my holy mountain in Jerusalem. *Isai. lxvi. 12, 18, 20.*

THE seat and Beastly power of mystical Babylon; which has been her defence and pride, is to be destroyed by some of the princes of Europe, whose ancestors helped to set it up. *Rev. xvii. 16.* God who has the hearts of all men in his hand, will put it in their minds to fulfil his holy will, so far as infinite wisdom shall determine it best to improve such means for God's glory, and the peace and enlargement of Zion.

IN former ages, France contributed greatly to the advancement and defence of Papal or Beastly power;

K and

and it is not improbable she will be a principal instrument in the hand of providence of its destruction.* She hath heretofore shewn some good tendency towards a reformation; is now the great patroness of liberty both in Europe and America; therefore may appear likely to effect such a revolution. May heaven improve and prosper her in so good and glorious a work.

THE idolatrous Antichristian religion, or mystical Babylon in this sense, is not to fall merely by any of the powers of this world, but by the plain and pungent preaching of the gospel. Rev. xiv. 6, 7, 8. *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people, saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come. And there followed another angel, saying, Babylon is fallen, is fallen, that great city.*

THE weakening down or breaking of tyrannical and Beastly power, prepares the way for those spiritual combatants, whose *weapons are not carnal, but mighty through God*, to attack with greater advantage every species of superstition, ignorance, idolatry, and false religion. Darius and Cyrus, kings of the Medes and Persians were, no doubt, types of Christ and his followers.

THEIR way into antient Babylon was, by drying up the waters of Euphrates, which was the strength and defence of the city. So the way of Christ the captain

* Dr. Newton has an observation, in some respects similar to this. Newton on Prophecies, vol. 3. p. 308.

captain of salvation, and those who, under him, are set for the defence and propagation of the gospel, to the pulling down of the strong holds of sin and Satan, and building up of the Redeemer's kingdom, is prepared by drying up the strong and deep waters of civil and religious tyranny.

WHETHER therefore we apply this expression, *the way of the kings of the east*, to the remarkable and glorious return of the children of Israel to Zion, so plainly predicted by the antient prophets; or being turned to the Lord, the word of God going forth from them, to instruct and gather in the deluded nations of the eastern world; or whether we apply it to the Antichristian kingdom and western empire, or take in a larger scope, and comprehend both; the view I have attempted to give of mystical Euphrates, and of drying up the waters thereof, doth, as I think, prepare the way for the kings of the east, agreeable to the import of prophecy.

By removing those powerful obstacles, which have long been the great bulwarks of Satan's empire, the way is prepared for the redeemed to return and come to Zion with songs of joy and peace; and the great evangelical trumpet to sound clear and harmonious, far and wide, to them who are ready to perish, the gospel have free course, and be glorified in the world, and all nations flow to the house of the Lord. These preparations of Christ's kingdom, and this glorious work of the Lord, may, probably, begin in this western world. Divine truth having gradually journeyed on with the sun from east to west, pursued from place

to place by the power and malice, of the Dragon and his adherents. When Christ shall begin to display gloriously his great power, shall turn upon his pursuers, and echo back its joyful sound. Like Ezekiel's healing and life-giving waters, flowing out from the temple in Zion towards the east country, becoming a great river, and spreading its pure and salutary streams far and wide towards the rising sun ; healing all the impure and loathsome fountains where ever it cometh ; turning *the habitations of Dragons*, the seats of tyrants and impostors, who made the land barren, from a dry, horrid and dreary wilderness, to fruitful fields, and pleasant well-watered gardens.

“Earth's blood-stain'd empires, with their guide the sun,
From orient climes their gradual progress run ;
And circling far, reach every western shore,
Till earth-born empires rise and fall no more.
But see the imperial GUIDE from heav'n descend,
Whose beams are peace, whose kingdom knows no end ;
From calm Vesperia, thro' th' etherial way,
Back sweep the shades before th' effulgent day ;
Thro' the broad east, the brightening splendor driv'n,
Reverses nature, and illumines heaven ;
Astonish'd, regions bless the gladdening light,
And suns and systems own superior light.”
Then “ eastern kings shall view the unclouded day
Rise in the west and streak its golden way :
THEN love shall rule, and innocence adore,
Discord shall cease, and tyrants be no more ;
Till yon bright orb, and those celestial spheres,
In radiant circles, mark a thousand years.”*

HITHERTO

* Barlow.

HITHERTO we have considered the foregoing heads seperately ; and endeavouring to illustrate each part by itself, have attempted to elucidate the whole. Before we proceed to the last part of our subject, it may, perhaps, be entertaining and profitable, to exhibit the whole at one view from the sacred oracles, by a comparison of prophecy. The sure word of prophecy is the best interpreter of itself. Let us therefore, take a view of some of those passages in the divine oracles, and compare with our text, where deliverance and prosperity to the people of God are foretold, and a way opened for such freedom and enlargement, by smiting and drying up of rivers and fountains of waters, which plainly denote the breaking of the power, and destroying the influence of tyrannical enemies.

LET us begin with the evangelical Isaiah, xi chap. The prophet having, in the preceeding chapter, foretold the destruction of the Assyrian power, and comforted God's people with the hopes of deliverance from that formidable enemy, proceeds in this chapter to declare what things, still greater, God would do for them, and for his church and kingdom in the world, under the reign of the Messiah.

THE chapter begins with a sublime prediction of the righteous *Branch* that should grow out of the root of Jesse ; a discription of his glorious character, qualifications and manner of government, with the blessed and peaceable fruits of it. Then the prosperity of his kingdom, by the conversion of Jews and Gentiles through the preaching of his word, and influence of his spirit. Verse 10. *And in that day there shall be a*
root

root of Jesse, which shall stand for an ensign of the people : To it shall the Gentiles seek, and his rest shall be glorious. To this is added a prophecy of the bringing in the seed of Jacob to the church of Christ. And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Babylons, and from Cush, and from Elam, and from Sinear, and from the Islands of the sea. verse 11. Here the kingdoms of the east are mentioned by name, from whence God would gather his elect, both Jews and Gentiles. He will set his hand again the second time to recover the remnant of his people, which shall be left scattered in all the eastern world. This second time, viewed in connection with the foregoing chapter, is the next general enlargement, after the return of a remnant from the Babylonish captivity ; which was only a type and prelude of this more glorious ingathering of Jews and Gentiles to Christ ; when the Branch out of the root of Jesse shall stand a visible and eminent ensign to the people, both of the outcasts of Israel, and all nations of the Gentile world.

Thus it is said, He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. verse 12. Then the envy of Ephraim shall depart, and the adversaries of Judah be cut off. verse 13. All bitterness and animosity between them be entirely rooted out, and a spiritual victory under Christ the king of Zion ensue, over the nations and countries that were their enemies, being brought into subjection to Christ, and

and obedience of the gospel. Then shall they not hurt or destroy, in all God's holy mountain ; i. e. in spiritual Zion the church of God : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Yea, the sucking child shall innocently play on the hole of the asp, and the weaned child safely put its hand on the cockatrice den ; those most cruel, fierce and venomous serpents : they shall be in no fear of being either deceived or destroyed by those, who formerly watched all opportunities therefor ; an event which hath never yet taken place in the church and world.

BUT how shall the great obstacles be removed, and the way in divine providence be prepared for this glorious and joyful scene to commence ?

OF this we are informed in the two last verses of the chapter. *The Lord shall utterly destroy the tongue of the Egyptian sea, i. e. the Red Sea, which is a body of water like a tongue, shooting out from the main ocean into the land. This should not only be divided as formerly, to open a way for God's people, but destroyed, that is, dried up : and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an high way for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.*

PARTICULAR mention is here made of Assyria, whether the ten tribes were carried captive.

ALL impediments shall be removed, and the way opened for the return of God's antient people Israel, from all parts of the world, to their own land, and the
sceptre

sceptre of Christ, the Lord and Son of David ; and with them, the fulness of the Gentiles, that *there may be one fold, and one shepherd.*

THIS is similar to the drying up of mystical *Euphrates*, that the way of the kings of the east may be prepared : breaking the power of the supporters of spiritual Babylon, and all the great tyrants and impostors of the world, by which the way has long been obstructed, for the gospel in its purity to have free course and be glorified, and the souls of men held fast in the chains of darkness and slavery.

IN the xix chapter of this prophecy, the spirit of God speaketh of the destroying judgments of Jehovah upon the cruel and idolatrous Egyptian empire. The prophet sets forth the weakness and folly of her princes ; they who should have been great benefactors to the people, and the stay of their country, had only deceived and misled them. The time was coming when God would visit them with affliction, and bring down their haughty and tyrannical power. The breaking of the strength and power of those implacable enemies and oppressors of God's people is represented by drying up their waters. *The waters shall fail from the sea, and the river shall be wasted and dried up ; and they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up.*

THE Egyptians were to be given over into the hand of a cruel lord ; after that, he taught to speak the language of Canaan, cry unto the God of Israel, because of the oppressors, and he would be known among them as their great deliverer, who was intreat-
ed

ed of them, and had healed them. Then see what followeth as a consequence of this freedom : Verse 23. *In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.*

THEY who were implacable enemies to each other, and both such to the church and people of God, become reconciled, and unite in the service of the true God, and zeal for his cause and kingdom. Verses 24, 25. *In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying, blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance.*

THOSE unfriendly waters of persecuting and oppressing power, which were strong and many, being dried up, an highway to this peaceful and happy union, and glorious gathering of Jews and Gentiles, to the standard of Zion's king, is prepared.

WHETHER or not, this referreth to the same period and joyful events foretold in the sixth vial, the sense and import of the one, may, perhaps, be illustrated by the other.

ALSO, Isaiah, xxvii. The prophet begins the chapter with a prediction of the dreadful and destroying judgments of God upon the cruel, persecuting and powerful enemies of his church and people. *In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent, and he shall slay the Dragon that is in the sea.*

sea. The prophet proceedeth to set forth the special and peculiar providence of Jehovah towards his church in the world. Verses 2, 3. *In that day sing ye unto her, a vineyard of red wine : I the Lord do keep it, I will water it every moment ; lest any hurt it, I will keep it night and day.* God's people however, were to expect severe chastisement for their manifold and great provocations ; and previous to the final destruction of their cruel and persecuting enemies, their whole land was to become like a wilderness by dreadful and delolating judgments, and be a long time emptied of its inhabitants. After the prophecy of these things, it is then added for the consolation of the faithful ; verses 12, 13. *And it shall come to pass in that day ; that is, when the Lord of Hosts shall thus punish Leviathan, and all the potent enemies of his people, and give them occasion to sing of his providential care and protection ; in that day the Lord shall beat off from the channel of the river unto the stream of Egypt ; and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the out-casts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.*

FROM the channel of the river, to the stream of Egypt, is from Euphrates to the river Nile. The small remnant of God's elect people of the seed of Jacob that may be found within these their antient limits at that day, with those ready to perish in the land of Assyria, whither the ten tribes were carried away captive, and the out-casts in the land of Egypt,
be

be gathered to the fold of Christ, and their antient land, and submit to the sceptre of the Son of David. To prepare the way for this, the God of Israel would *punish Leviathan, and slay the Dragon in the midst of the sea*: make an end of those destroying monsters, who oppress and persecute the faithful, and obstruct the free course of the Messiah's kingdom. Then the great trumpet should sound a joyful and happy Jubilee, *and they shall come who were ready to perish, &c.* This is similar to the drying up of Euphrates, in the sixth vial, *that the way of the kings of the east might be prepared.*

THE 35th chapter of this prophecy containeth a sublime and animating description of the peaceful and flourishing state of Christ's kingdom. The principal design in this chapter appears to be, to administer comfort to the weak and disconsolate, and revive their faith and courage in God's promises. Verses 3, 4. *Strengthen ye the weak bands, and confirm the feeble knees: Say to them that are of a fearful heart, be strong, fear not; behold, your God will come with vengeance, even God with a recompence, he will come and save you.* Verse 7. *In the habitation of Dragons, where each lay, shall be grass with reeds and rushes.* "The habitation of Dragons," is the seat of despotic impostors, of malicious and oppressing tyrants, who hold their people fast in the fatal chains of slavery and ignorance, and obstruct the free course and prosperity of the gospel kingdom.

BUT the habitation of Dragons who make the land or people barren, being overturned, see the blessed effects in the following verses. *And an high way shall be there, and a way, and it shall be called the way of holiness: The*
unclean

Unclean shall not pass over it, but it shall be for those (the disconsolate people of God mentioned above) the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; no mischievous creature, no hurtful, oppressing and destroying tyrants; it shall not be found there, but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: They shall obtain joy and gladness, and sorrow and sighing shall flee away.

THE expressions above-cited (to adopt Mr. Poole's words) "are too magnificent and emphatical to be satisfied by the return of the Jews from Babylon to their own land," which was accompanied and followed with many sorrows, sighs and tears, as appeareth from the sacred writers and other historians. Therefore must be understood of some joyful and happy period of freedom and enlargement under the gospel dispensation; some peaceful and glorious time yet to come, as there hath been no period since the christian æra answering to this magnificent prediction.

WHY may it not be considered as referring to the same events, and directing our views to the joyful effects of drying up the mystical Euphrates, *that the way of the Kings of the east might be prepared?* The same prophet expresseth himself thus in another place: *And it shall come to pass in that day, that the Lord shall furnish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.*

visited. Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his anicients gloriously, Isa. xxiv. 21, 22, 23.

Again. This eminent prophet speaking of the destruction of the formidable powers of the world, who have exalted themselves against heaven, and in their pride and earthly glory have insulted and persecuted the church of God, saith; *the moth shall eat them up like a garment, and the worm shall eat them like wool: But my righteousness shall be forever, and my salvation from generation to generation.* This promise is given to the people in whose heart is God's law, to fortify their minds against the reproach and revilings of insulting and formidable enemies. The prophet proceeds; --- *Art thou not it (the same God) that cut Rabab and wounded the Dragon? that is Pharaoh and Egypt, the oppressing power over the people of the Lord. Art thou not it which hath dried the sea and the waters of the great deep, that hath made the depth of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away.* Isa. li. 7, --- 11.

FOR the accomplishment of this magnificent promise, we must needs look beyond the return of the Jews from Babylon to their own land, when they met with many discouragements and troubles; we must extend this prophecy to gospel times, and some very joyful period to the people of God, on account of the enlargement, peace and prosperity of Zion.

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THE oppressing power of her cruel enemies being effectually broken, would prepare the way for the *redeemed of the Lord to pass over, and come to Zion with songs and everlasting joy.* In the following verses, Jehovah by his prophet teacheth his people, that he is their comforter, and they should with unshaken confidence trust in him, and not fear every day the fury of the oppressor. *And (says he) where is the fury of the oppressor? What is become of their power and rage? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I AM THE LORD THY GOD, that divided the sea whose waves roared.* With what frequency and clearness doth this evangelical prophet unfold the glorious prospects of the gospel kingdom; and in the most sublime and animating manner, describe the Messiah's peaceful and blessed reign on earth, and treat of prosperous and joyful days to the church under that dispensation! To some time in this glorious period of the church and world doth he direct our views, in at least the greater part of the above cited passages; foretelling events which have not yet come to pass, but are still future, to be accomplished in their season. In these prophetic descriptions of *turning the brooks of defence far away -- destroying the tongue of the Egyptian sea -- Smiting and drying up mighty rivers and the channels of the great deep,* is represented the destruction of the oppressing power and corrupt influence of the strong and tyrannical kingdoms of this world; causing the mighty strides of pride and imposture, which exalt themselves against all that is truly of Christ's kingdom, to come down

down level with the dust ; that the great impediments of this world, and engines of Satan, may be removed out of the way for God's ancient people to return to Zion with songs. *The law go forth from Zion, and the word of the Lord from Jerusalem, and many nations came up to the mountain of the Lord, the house of the God of Jacob, to learn his ways and walk in his paths.* That there may be an high way, a free, smooth and convenient communication between Israel, Assyria and Egypt, and all so become one body, united in the fold and service of the great shepherd of Israel, as to become *a blessing in the midst of the land, whom the Lord shall bless, saying blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.* These prophecies of Isaiah being compared together, and with our text, do, as appeareth to me, exhibit at one view, all the principal things which I have attempted to illustrate, in the several foregoing parts of this dissertation. A careful attention to and comparison of prophecy, may help us more clearly to understand the import of mystical Euphrates, and of drying up the water of this river, with the probable meaning of the expression the kings of the east ; and how these deep and impure waters being thus wasted and dried up, prepareth their way, in a sense greatly interesting to the freedom, enlargement, peace and prosperity of Christ's kingdom in the world.

It was the same spirit of prophecy that dictated the prophets of the Old and New Testaments ; and in this book of revelation, reference is had to the same figures of speech used by the antient prophets : which
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being attended to, will assist us here in our enquiry after divine truth. The Psalmist maketh use of the same metaphorical language, when speaking of God's destroying the idolatrous, tyrannical and oppressing enemies of his church, in order to remove the great obstacles out of the way of her freedom and enlargement. Psa. lxxiv. 14, 15. *Thou breakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.* Of like import are the words of Zechariah, chapter x. 9th verse, and on to the end of the chapter. *And I will sow them* (i. e. Israel the Lord's flock) *among the people; and they shall remember me in far countries, and they shall live with their children, and turn again. And I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.* To prepare the way for this great event, it is said, *And he, that is, Jehovah, shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord.* Of like import is the whole 14th chapter of this prophecy.

To this also agreeth the prophecy of Daniel respecting the great, persecuting and oppressing empires of the world, in which the kingdom of the Beast, and the Mahomitan empire are plainly included; in the ruin of which, a way was to be opened for the enlargement
and

and prosperity of the Messiah's kingdom ; that the stone cut out without hands might become a great mountain, and fill the whole earth. Dan. ii. 34, 35. Verse 44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever.

Again, Daniel vii, 26, 27. But the judgment shall set and they shall take away his dominion (the dominion of that idolatrous persecuting power which did wear out the saints of the Most High) to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

IN this book of Revelations, we have the remarkable reign of Antichrist, and his power to distress the people of God and embarrass the cause of truth, represented in three different views. For the faith and support of all the true followers of the Lamb, each scene closes with some very joyful and comfortable prospects. The first exhibition of Antichrist's reign is, by some of the direful effects of it, under the representation of two witnesses prophesying in sack-cloth, through almost the whole of this long period. Near the close of it, the spirit of life from God entered into them, and they are represented as standing up on their feet. It then followeth, *the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.*
 Chap. xi. M THE

THE next representation is under the description of the woman which is the church of Christ, flying into the wilderness, and having a place there for 1260 years from the cruel rage of tyranny and persecution; towards the close of which it is said, *I heard a loud voice, saying in heaven, now is come salvation and strength, and the kingdom of our God, and the power of his Christ: For the accuser of our brethren is cast down, which accused them before our God day and night.* Chap. xii.

IN the third scene, we have a representation of the same period and reign, in the description of a frightful monster of a Beast, to whom the Dragon gave his power, who should make war with the saints and continue the same length of time.

IN this xvi. chapter of Revelation, we have a more particular account of the vials of God's wrath poured out in a regular succession upon the persecuting enemies of his church and people, by whose beastly power and corrupt influence, the ways of gospel truth and purity had long been obstructed, and insuperable obstacles thrown in the way of Zion's light and glory. The sixth vial is towards the end of this long period of the reign of Antichrist; which, by drying up the water of mystical Euphrates, prepareth the way of the kings of the east, in a sense that bringeth on the dying struggle of the Dragon, the Beast, and the False Prophet; the ruin and down fall of mystical Babylon; establisheth the Lord's house upon the tops of the mountains, and exalteth it above the hills; removes the great impediments
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out of the way, levels the steep places, giveth the gospel free course in the world, and causeth a flow of all nations to Zion.

IN my humble opinion the effects of this vial, agreeable to the illustration attempted in this treatise, answer to things related towards the close of the same period, in those chapters that treat of the witnesses prophesying in sack cloath, and the church's flight into the wilderness, when shall come *salvation and strength, and the kingdom of our God, and the power of his Christ, the adversary and accuser being cast down.*

THIS view of the sixth vial, answereth to the prophecies of Isaiah, Daniel, and others, in their grand and sublime descriptions of the same things, being inspired by the same divine spirit, so as to make a harmony between the prophecies of the Old and New Testaments.

THUS in drying up the water of the great river Euphrates, the Lord of Hosts will in a sense, shake all nations, overturn the thrones of many kingdoms, so far as to break the cruel power, and destroy the pernicious influence of the great impostors of the world; the blessed effects of which, we have attempted to explain above. *These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and king of kings; and they that are with him, are called, and chosen, and faithful.* Rev. vxii. 14.

PART

P A R T V.

HAVING attempted, in the preceding parts of this Treatise, to explain the import, extent and effects of this vial, we are now to consider the use that the people of God should make of this important subject: What we may fairly collect from the whole, for our own faith, comfort and advantage, and the hope and consolation of all believers. In every divine or religious subject, the last part is, or should be, profitable reflection and improvement.

It was never the design of heaven, that any part of the divine oracles should be the subject of empty speculations, or useless to Christians in this world of trial. Saith the great apostle, *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.* However, some have thought otherwise, it is peculiarly the design of this book of Revelation, that Christians, in all ages, should carefully read, understand, and profit. Of this we have particular notice in the introduction. *Blessed is he that readeth, and they that bear the words of this prophecy, and keep those things which are written therein.* chap. i. 3.

HAVING finished the great subject, in laying open the seals of the books of providence and grace, the heavenly messenger closeth in the same manner: *Blessed is he that keepeth the sayings of the prophecy of this book.* chap. xxii. 7.

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It is full of instruction, for the comfort and advantage of the faithful in this militant state.

1. THE subject of this vial, the time of which is probably near at hand, should lead us to entertain adoring and admiring apprehensions of God's all-governing providence. It serves to give us very grand and striking views of Jehovah; of his supreme dominion over all things; in particular of his power, greatness and wisdom, displayed in the destruction of his enemies, and the protection, victories and salvation of Zion. *The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. He doth his will in the armies of heaven above, and amongst the inhabitants of this lower world.* His counsel shall stand, and he will do all his pleasure; causing the wrath of man to praise him, and the remainder of wrath will he restrain. The Lord of Hosts in whom is everlasting strength, has been the dwelling place of his people in all generations. The setting up and support of his spiritual kingdom, in the midst of the wide empires of this world, which are little else "than mighty hills of prey," greatly manifesteth the power, wisdom and goodness of that Supreme Ruler, who hath said, *that mercy shall be built up for ever more.*

His governing providence and almighty aid are visible, in the support and defence of Zion, through all ages, all changes, sore trials and persecutions, to the present time. *He that walketh in the midst of the golden candlesticks, and holdeth the stars in his own right hand, hath said, the gates of hell shall not prevail against his*

his church ; and hitherto hath made good that comforting promise.

His people may rest assured that he will over-rule all things for his own glory, and as shall terminate in the destruction of his enemies, and salvation of his church. " Thy God O Zion ever reigns." He ruleth among the Gods, he sitteth upon the floods : And although the waves thereof roar, and exalt themselves, in his own time, and as shall be most for his glory, he will bring down the lofty billows, make the sea calm, and dry up the floods, the deep waters of the great river, to prepare the way of his people.

AGREEABLE to the predictions of his word, at the time appointed, he will arise in his all-governing power and providence, and shake terribly the earth ; break the oppressing power of the impious tyrants and deceivers of the world, lay the lofty cedars low, even with the ground, and make them as the chaff which the wind driveth away. He will display himself in removing all obstacles out of the way of his church's freedom and prosperity, that the latter-day glory may be ushered in ; scattering his implacable enemies, dispelling the gross darkness that covereth the people, causing Zion to arise and shine, when the appointed time of her light is come, and the glory of the Lord shall be revealed upon her.

A VIEW of God's all-wise, powerful and holy government, affords abundant matter of admiration and praise in the heavenly world, where the glorious designs of providence, and the greatness and wisdom of the divine government are most clearly seen. Rev.

XV. 3, 4. *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest.*

A GRAND and striking view of Jehovah's governing providence we have in this vial, opening the way for the salvation of his elect people, and the enlargement, peace and freedom of Zion, by drying up the water of this great mystical Euphrates. This teacheth us, *there is none like the God of Jesburun, who rideth upon the heavens in the help of his people, and in his excellency on the sky.*

2. OUR subject leadeth us to reflect with pleasure upon the greatness and power of Christ, the king of Zion. This glorious Immanuel, in his mediatorial character, is appointed head over all things to the church; which is his body, *the fullness of him who filleth all in all.* And while we take a view of the various and great scenes of the divine government, respecting the church and world, we are to remember, that it is the once bleeding *Lamb of God*, the Messiah, who is anointed to be a prince and a Saviour, that manageth all the great affairs of providence.

God hath set his king upon his *holy hill of Zion*; principallities and powers are put under him, and he shall prevail over all enemies, and be gloriously exalted above all evil, in his *mediatorial kingdom.* The Heathen are given *him for his inheritance, and the uttermost*

uttermoſt parts of the earth for his poſſeſſion. He ſhall break his proud enemies with a rod of iron, and daſh them in pieces like a potter's veſſel. It is he that rideth forth upon the white horſe, with many crowns upon his head, conquering and to conquer.

THE ſixth vial leadeth us to this glorious and exalted view of the great captain of ſalvation, when the idolatrous and oppreſſing powers of the earth, and all the great impoſtors of this world, having run out their time in God's miſterious providence, ſhall give way, and fall before him. His glorious power will be manifeſted, in drying up the water of this great river, which hath often overflowed all its banks, and by ſpreading out its wings, covered *the breadth of Immanuel's land*; and in making the channels of the deep a way for the ransomed to paſs over.

THAT day will ſhew the power of the Redeemer to be great, when he ſhall *ſubdue all things to himſelf*, by the utter deſtruction of all his implacable enemies, and gathering the nations to him, ſo that *there ſhall be one Lord, and his name one.* Rev. xii. 10. Now is *come ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt.* Again, *Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them; for he is Lord of Lords, and king of kings.* Rev. xvii. 14.

HAVING ſet up his kingdom amongſt the tyrannical empires of this world, he ruleth in the miſt of enemies; carrying into execution the grand and important deſigns of redemption; and by his almighty power and aid, his kingdom ſhall *break in pieces and conſume all theſe kingdoms, and ſtand forever, after the*
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iron, the clay, the brass, the silver, and the gold have been broken to pieces together, and become like the chaff of the summer threshing floors, and the wind hath carried them away, that no place be found for them. How must the soul of every believer be animated with admiring views of the power and greatness of his divine Redeemer, in the prospect of that day when he shall scatter all his enemies, and cause the kingdoms of this world, to become the kingdoms of our Lord, and of his Christ, who shall reign forever and ever. How glorious is the king of saints in wisdom, power, mercy and justice! He is adorned with majesty and grace; he rideth forth with truth and meekness, with many crowns upon his head; but his wrath is like devouring fire and messengers of death to his enemies. He who is the high tower and born of salvation to his people, must reign till he hath put all enemies under his feet. O my soul! give him the glory due to his great name. This is he who is ascended on high, leading captivity captive, and hath all power in heaven and earth in his hands; yea, the keys of hell and death. Let the children of Zion be joyful in their king.

3. FROM our subject we learn, that it highly concerneth the people of God, to be prepared for great trials and conflicts in the cause of truth and freedom.

To this we are especially called in these last days of the gospel, when we are brought almost within sight of the kingdom of our Lord, and the period of this great event of providence, in all probability draweth nigh.

Such important revolutions are not to be expected
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without great tumults and troubles, in which the faithful as well as others, as to outward things, will have a great share.

THESE great shakings among the nations of this world, are represented in scripture by violent earthquakes, and the most terrible convulsions of nature. The Devil will then exercise great wrath knowing that his time is short : And there will be a time of trouble, such as there never was since there was a nation, to that time. *And many shall be purified, and made white, and tried.* Dan. xii. 1, and 10.

God only knoweth how near the main things contained in this vial are to the time of their accomplishment ; or whether this interesting prophecy is not beginning to be fulfilled. The all-wise Governor in the kingdom of providence, knoweth how extensive these destroying judgments will be upon the world ; how long the time of their continuance, and how painful the struggle. Wherever the great *Armageddon* is to be, there will, no doubt, be many scenes of destruction, blood and slaughter ; and how many, is known only to the great Arbiter among the nations.

Secret things belong to the Lord our God, but the things revealed, unto us and our children, that we may learn the lessons necessary for us in the present state, and make suitable improvements of divine revelation. Enough is revealed to give us the necessary information, that the period of this vial will be a time of great temptation and distress. It will be *the great day of God Almighty, when he shall arise and shake terribly the earth ; turning the way of the wicked upside down.*

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To many will it come with surprize, and find them unprepared for such trials and judgments. Verse 15 of the context, *Behold I come as a thief*; that is, sudden and unexpected. The great God will then sweep off his enemies with the besom of destruction; in doing which, his own children being intermixed with others, and deeply interested in the event, must expect to suffer, as to outward things, and their temporal state. The Dragon, the Beast, and False Prophet will exert themselves; and their unclean emissaries will be every where, using all possible ways to embarrass the cause of truth and freedom, and engage the world to stand on their side and bear down all before them.

SUCH is the period in which we live, and the symptoms of the present time, that the people of God, every where, have uncommon warnings to be prepared for great trials and changes.

1. By putting themselves under the protection of the king of Zion; looking well to themselves that they have his father's mark in their foreheads, and be concerned to secure the divine presence and favour. *He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. They that trust in the Lord shall be as mount Zion, which shall never be moved.* To this munition of rocks are you invited in times of temptation and danger. Isa. xxvi. 20. *Come my people, enter thou into thy chambers and shut thy doors about thee, bide thyself as it were for a little moment, until the indignation be overpast.* Verse 21. *For behold, the Lord cometh out of his place to punish the inhabitants*

habitants of the earth for their iniquity ; the earth also shall disclose her blood, and shall no more cover her slain.

2. By guarding against a flood of licentiousness, in contempt of proper order and authority, either in church or state.

WHEN a people are struggling against lawless tyranny on the one hand, there is great danger, and they are under a powerful temptation of running into the other fatal extreme of anarchy and disorder ; casting off all proper rule and authority ; treating civil government with contempt ; breaking over all the order of Christ's house, violating the most sacred covenant engagements, endeavouring to fill the church and world with the wildest confusion and enthusiasm. This is by no means true liberty, or for the edification of the body of Christ, and building up of his kingdom.

LET New-England churches and christians look out, not only for further distressing scenes of war in opposing lawless tyranny and internal foes, but also for great temptations by a flood of infidelity and enthusiasm in church, if not anarchy in the state : In which time of general shaking they may perhaps be sifted as wheat, and have all their faith, patience and stability tried. Such wild conduct is far from endeavouring to keep the unity of the spirit in the bond of peace, and by love serving one another, it is only using liberty for an occasion to the flesh ; and although it is by no means the genuine effect of true freedom, yet it may be the transitory consequences of a shaking time.

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3. By endeavouring, as far as possible, to cultivate a spirit of true love and freedom; not by any means imitating the great impostors of the earth, in their pride and cruelty, selfishness and ambition, who think the world was made only for them. All the covetous, and every little extortioner, who would grind the face of the poor, or any ways infringe upon the rights of others, is, in some degree, doing the same thing with greater tyrants. Our subject teacheth us not to look every one on his own, but every one on the things of others, and the common good; exercising a spirit of freedom and tenderness towards the poor and afflicted: That we should cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, and plead for the widow.

O YE who are looking for the day of the Lord, and the coming of the Messiah's kingdom, put on that charity which is the bond of perfectness in every civil or religious community; the bond of perfectness on earth and in heaven. Maintain that faith and purity which is the characteristic of the Christian, and flee every thing that is the mark of the Beast. Such is all oppression, licentiousness and corruption.

Verse 15. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

4. OUR subject may well serve to support and animate a christian people in every cause of this nature, where duty plainly calleth them to plead the cause of the oppressed, and stand up in defence of the precious rights of an injured country against the lawless oppressors.

DIVINE

DIVINE revelation, with the history and experience
 of all ages, so clearly agree in this, that it is hardly
 possible to conceive how any one can be a man of
 sense, and a friend to religion, and yet not a friend
 to the rights of his fellow men and a free Common-
 wealth. What! A friend to the free and happy
 kingdom of the Redeemer, which so powerfully
 teacheth benevolence to all mankind, to seek the
 good of all, to pray for the peace, enlargement and
 prosperity of Zion, and yet an advocate for that law-
 less pride and domination, which hath been the De-
 vil's instrument in all ages, to propagate imposture,
 and oppress and persecute the truth! These are
 things hard to be reconciled. The cause of liberty
 is truly the cause of mankind and of Zion the city of
 our God; and where cruel tyranny shaketh her iron
 rod over the important rights of a community, and
 slavery clanketh her galling chains, it may be the in-
 dispensable duty of the oppressed people, by all
 means to shake them off, and defend their freedom.
 Every well grounded and reasonable struggle of this
 nature, is the cause of Zion, and of mankind in ge-
 neral; to prepare the way for gospel light and free-
 dom, for blessings great and extensive, to the souls
 and bodies of men. Our subject may serve to ani-
 mate a people in every cause of this nature, where
 duty calleth them. But we may not infer from
 hence, that we are to adopt, or pursue any undue
 measures, to accomplish this great and benevolent
 end. Not in this general sense, *do evil that good may
 come*; such as being the aggressors in any quarrel, or
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attempting to kindle the flames of war in the world in an unjustifiable manner ; where we have no call to plead the cause of the oppressed, or seek assistance in our own defence. We have no call of God to do this, under any pretence of fulfilling his will, and accomplishing the designs of his providence. Jehovah will accomplish his own work in its season, and in a way most for his own glory. In this sense, to begin the horrors of war where we had no just call, would be a very different thing from that of defending our injured country, and endeavouring to break the oppressor's arm. When cruel and unreasonable men rise up against us, and seek to spread forth their hands upon all our pleasant things, then may we put on the harness with good reason, and stand up in our defence ; and the subject of the sixth vial, will animate and support the faithful in every cause of this nature.

5. Our subject should lead us to be very thankful for the great blessings of a free government, and highly to prize them.

THIS was the constitution of old, given from heaven to Israel, God's chosen people ; plainly intimating, that a liberal commonwealth, governed by rulers from among themselves, freely chosen by the people, is, in its own nature, the most friendly to pure religion. This is our happy lot in these American States. Instead of having the very basest of men set over us in an arbitrary manner, without our consent, and our necks galled with the intolerable yoke of religious slavery, we enjoy the blessings of a
free

free and happy government, in which our rulers are freely chosen, of our brethren, to fill the places of civil trust, and answer the benevolent ends of government, in promoting the glory of God, the good of mankind, and the interests of that free and happy kingdom, which is *righteousness, peace, and joy in the Holy Ghost*. They are freely chosen from among the people, to be the guardians of our liberties and privileges, against the cruel invasion of lawless men; to restrain the lusts and passions of the wicked, and preserve order and regularity in the world, that every one may enjoy his own, and sit peaceably *under his vine and fig-tree, there being none to make him afraid*. Happy America! for these inestimable blessings art thou contending; may you ever enjoy them in love and union, under the light of God's countenance; and thy rulers *be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth, by clear shining after rain*.

6. Our subject should be improved to strengthen our faith, and encourage our hope in God, under the greatest trials and darkness, for the deliverance and prosperity of Zion, in his own time. Let God's afflicted people every where, in their greatest troubles, look through the cloud to him who setteth upon the circle of the heavens, holding the reins of universal government in his own hands; who hath set up his kingdom in the midst of the wide kingdoms of this world, which however they may rise up on high against the Lord and his anointed, and lift up themselves as a flood against the sanctuary of the Lord,
yet

yet this kingdom of God shall never be destroyed, or left to other people ; but shall break in pieces the idolatrous and destroying empires of this world, and shall arise, and shine gloriously ; for strong is the Lord her defence and salvation.

LET your faith and hope, O believer, be strong in the divine promises ; they shall be all accomplished in their season. Although the daughter of Zion may be covered with a cloud, and be in a wilderness state, yet the Lord himself is *her light, and her God her glory ; and salvation will be appoint for walls and bulwarks.* The time is coming when Jehovah will dry up the rivers of her persecuting enemies, and make *the depths of the sea a way for the ransomed to pass over : therefore the ransomed of the Lord shall return, and come with singing to Zion, and everlasting joy shall be upon their heads.*

7. As the important time of Zion's deliverance and prosperity approacheth near, it is, on that account, the duty of God's people to interest themselves in her behalf at the throne of divine grace, and be much in earnest prayer and persevering supplication to their heavenly Father for her. Isa. lxii. 6, 7. *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night : ye that make mention of the L O R D, keep not silence ; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.* Verse 11. *Behold, the L O R D hath proclaimed unto the end of the world, say ye to the daughter of Zion, behold, thy salvation cometh ; behold, his reward is with him, and his work before him.*

It is a most dear interest, never to be forgotten, but should always lie near our hearts, and be remembered in our petitions at the throne of grace. Saith the Psalmist, *If I forget thee, O Jerusalem, let my right hand forget her cunning.* When Daniel understood from the prophecies of Jeremiah, that the time of deliverance to the people of God from Babylonish captivity, was near at hand, with earnest importunity did he wrestle in prayer with the God of his fathers, for that important interest, the salvation and freedom of the church and people of God in the world. Dan. ix. 2, 3. *In the first year of the reign of Darius, I Daniel understood by books the number of the years, whereof the word of the Lord came unto Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer, and supplications, with fasting.*

An excellent example for the people of God at this important period. In all probability, the time of Zion's light draweth near, when she shall arise, and shine, in glorious beauty. Whether the present generation should live to see it commence, or not, yet it well becometh us to rejoice in the pleasing prospect; and pray earnestly for the happy time, when *salvation, and strength, the kingdom of our God, and the power of his Christ shall come: the great river Euphrates be dried up and the way of the kings of the east be prepared: the kingdoms of this world, become the kingdoms of our Lord and Saviour, who shall reign for ever and ever.*

THE CONCLUSION:

PSALM lxxxvii. *His foundation is in the holy mountain : the Lord loveth the gates of Zion, more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. I will make mention of Rabab, (that is, Egypt) and Babylon, to them that know me. Behold, Philistia, and Tyre, with Esbiopia; this man was born there. And of Zion it shall be said, this and that man was born in her ; and the Highest himself shall establish her. The most powerful and implacable enemies of Israel and the church of God, surrounding them on every side, become reconciled and united in the kingdom of Christ. Then the wolf shall dwell with the lamb, and the leopard shall lie down with the kid---and there shall be nothing to hurt or destroy in all God's holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea,*

BLESSED Redeemer ! thou who didst testify these things, hast said, for the faith and comfort of thy people, Surely I come quickly. Amen, Even so, come Lord Jesus. Make haste, my beloved, and be thou like to a roe, or a young hart upon the mountains of spices.

THE E N D.

E R R A T A.

PAGE 10 line 18 read, the great. p 11. l 7. for give, r. gives.
 p 16. l 5. f. bow, r. howl. p 27. l 17. f. strong, r. stormy.
 p 28. l 11. r. Rome-heathen. ibid. l 18 & 23 r. pontifex. p 29.
 l 14. r. acquired to. p 30. l 7. of the note, r. woe-trumpet.
 p 50. l 7. r. prophecies. p 51. l 17. r. ye shall. p 55. l 3. f. All
 r. At, ibid. l 3. from the bottom, r. vol. 3. p 59. l 4. of the note,
 r. procedure. p 68. l 2. r. their borders.

Other less errors are purposely omitted.

